The Triumph of Christianity:

OR, THE

LIFE

OF

Cl. Fl. Julian

THE

APOSTATE:

WITH

REMARKS, contain'd in the Resolution of several Queries.

To which is added,

REFLECTIONS upon a Pamphlet, call'd, *Seasonable Remarks on the Fall of the Emperor* Julian. And on part of a late pernicious Book, entituled, *A Short Account of the Life of* Julian, *&c.*

Thanks be to God, who has made us always to Triumph in Christ.

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PREFACE

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PREFACE.

TO add to those many Arguments which prove and demonstrate this great Truth, That the Religion of the Holy Jesus is Divine and most certainly true; I have not without reason judged, that the Life and Death of Julian the Apostate, is a great demonstration of it. The Christian Religion was more opposed by this Emperor than by any preceding Heathen Persecutors: By those same means which establish and aggrandize this Religion, he designs to ruine it. The Religion given us by the Holy Jesus is incomparable for the Holiness of its Laws: a Religion in the whole frame and model of it, suitable to our natural faculties; a Religion rendred so admirable by its publick Rites and Form of Divine Worship: a Religion made so illustrious by that univer-

ſal Sanctity which appeared in the times of the Primitive Chriſtians; and is now, though a degenerate age, conſpicuous. In no age the Shades of Darkneſs ſo over-ſpread the Church, in which no Stars did appear. To revive the Pagan Superſtition, he endeavoured to make it reſplendent, by making the Worſhippers of Idols to imitate the admirable converſations of Chriſtians. The Religion of the Holy Jeſus carries the Signatures of Heaven; it hath the impreſs of Gods Omnipotence in Miracles; of Gods Omniſcience in Prophecies. That he might give the precedency to Paganiſme, he with his Philoſophers who attended him, addicted themſelves to all ſorts of Divinations; and likewiſe they gloried in Miracles; but how falſe the one, and ridiculous the other were, this Hiſtory fully manifeſts. There was another Divine Character in the Religion of the Holy Jeſus, to which they could not pretend; The Infinite Holineſs of God. Holineſs being his cheif attribute, was elucent in the enabling ſo many Millions of all ſorts, Sexes, and Ages, not only to lead the moſt exemplary lives, but to

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chuſe and endure the moſt lingring Torments, even unto death, rather than they would violate the Law of the Lord Jeſus, or be Apoſtates from the Religion which gives the beſt rules for living well, and from whence ſprings the ſweeteſt comforts. Produce any Religion, in any Age, which glories in ſo many Martyrs as the Chriſtian does. So true is that of Trajane *the* Roman *Emperour,* No people ſuffer ſo much for their God as Chriſtians do. Pythagoras *a great Philoſopher, and of eminent converſation, gained ſuch an eſteem, that he ſometimes had Divine worſhip given him, and was ambitious to be eſteemed* Apollo. *By his followers he was honoured as a Demi-God: His Diſciples took from him the name of their lofty and refined Sect; which flouriſhed in* Magna Grecia, *now* Calabria. Chilo, *the* Cratonean, *a rich and potent Epicurean, being incenſed againſt them, raiſed the Arms of that City, and cut them off: his fury did not there ceaſe; for he led his forces, and deſtroyed them in other Cities. Let Hiſtory be appealed, then it will be evident, that Chriſtianity hath gained by perſecution, and according*

to my Reading, never was there ſuch a School of the Pythagoreans *before or after that Slaughter of them. Here* Julian *was at a loſs to ruine Chriſtianity; he opened the Schools of Philoſophers, encouraged the flowing Tongues and Pens of Orators: yet nothing could raiſe the minds of Heathens to do and ſuffer, as the Chriſtians did, for the Glory of God. Add to all his Stratagems, his bloody Perſecutions, he muſt really be judged one of the greateſt perſecutors in the World: Yet this Chriſtian Religion Triumphed. Chriſtians by their Divine Philoſophy and Gracious Lives; the Patience and Courage which they ſhewed in their greateſt Perſecutions; they baffled the Pens of Philoſophers, and blunted the Swords of Tyrants; and the Laurel of the Church flouriſhed, notwithſtanding the Artifices which this great enemy of our Faith uſed to extirpate it. But now Chriſtianity is oppoſed by another ſort of perſons: The School of* Epicurus *is now reviv'd and opened; that School which was laughed at, not only by Chriſtians, but by all the wiſeſt Men in the world, now ſeems to flouriſh. The firſt*

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that encourag'd it, as appears to me, was Beregard *at* Pisa, *which is delivered to us in his* Pisane Circle. *It gain'd a greater strength and esteem in the world by* Gassendus, *his Dissertations upon the Ten. h Book of* Laertius; *they both were great men, and really had been as great as any of their Age, if their Sentiments had not given a desperate wound to Religion, and made way for* Hobs *and* Spinosa's *Impieties. If there be a Fatal necessity, as* Hobs *and* Spinosa *directly affirm, How can* Moses *his Narrative of the Worlds Creation be believ'd? And indeed, what Religion, Justice and Virtue is there? and whether that which* Beregard *and* Gassendus *speak,* de facto libertate primi Motoris, *according to* Epicurus *his* Dogma, *intimate not the same, I am vastly mistaken. Religion, which is confirmed by Miracles and Prophecies, receives an Authority from the Broad Seal of Heaven. They who deny both, vainly endeavour to give a fatal wound to the Eternal Gospel. He that Reads what* Beregard *saith of Miracles, and his scoffing at Chariots of Fire, comparing them to the ficti-*

on of Orlando Furioſo; *and what they both affirm concerning Fate and Liberty of the Will, may eaſily conjecture what they intend. In words they expreſly acknowledge both; but aver what is a real Miracle or Propheſie cannot be known, but by the determination of the Church.* Hobs *rejecting this, he, that he might not ſeem to deny Miracles or Prophecies, doth ſoſpeak of them, as they muſt not be eſteemed ſo, except the Supreme Magiſtrate ſaith they are ſo.* Spinoſa *throws off the vail, and makes all Prophecies to be but mere conjectures: And tells us, that* a Miracle cannot be granted in Truth: If the being of a Miracle depended upon the Judgement of the Eccleſiaſtical or Civil Power, there was no Miracle or Prophecy; for either the Sentence they paſs is true, or not: if true, then the exiſtence of a Miracle precedes the determination of the Church, or Civil Power. *The determination of the nature of a thing, can't depend upon the determining, but upon the nature of the thing it ſelf. That is a true judgement, which agrees with that thing on which the judgement*

is passed. This is a most unreasonable and absurd Paralogism, on which depends, and runs through, the Divinity, Ethicks, and Politicks of Hobs *and* Spinola; *That the worship given in Religion is Divine, because determined by the Magistrate; or a Law just, because establish'd by Authority; or the publick management of affairs is prudent, because the Magistrate thinks so: If not true, then their Sentiments are so; for there may be a Miracle and Prophecy which the Magistrate judgeth not so. Let them cast what vail they please over their Sentiments, it may easily appear to a prudent Eye, that they believe there is no Miracle or Prophecy. These are the persons who employ their Natural and Acquired parts to destroy Christianity: Nay, to extirpate the true ground of Justice and Civil Society, they cast a Reproach upon God and Humane Nature. Satan gives, I hope, his last effort, which will be of no long continuance, by reason that those weapons which have lain in corners, and become rusty and unsuccesful for some Ages, he hath Furbished, Polished and Whet, not only to banish Christianity, but Goodness, true Reason,*

Reason, Justice, and the lasting Ligatures of well-regulated Societies. This makes a true Christian to glory and triumph, that Christianity can't leave the World, before its dissolution, (i. e.) *whilst Men are in the World, who by Reason are guided, and by whom just Laws are Enacted. The Enemies with which the* Greek *and* Latine *Fathers, persons of prodigious Learning and Piety, contested, and vanquished, acknowledged a God, a Divine Providence, the Immortality of the Soul, Divine Predictions and Miracles: that Goodness and Justice took their measures from an Eternal Reason. They granted that God ought to be appeased by Sacrifices, and honoured with all Oblations of Praise and Obedience. With these the Christian Heroes fought. The Controversy is Stated in the Remarks. But must our glorious Religion be Eclipsed by the Shades of Darkness, which issue from the bottomless Pit, through the Pens and Tongues of those who have reviv'd the Dogma's of* Epicurus? *The Narrative which* Speizelius *gives,* Cap. 18. de Atheismo Literatorum. *The Blasphemies which are belched in some Atheistical* London

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don *Clubs, and the Impieties which are gloried in, at many Tables, makes the hairs of good men ſtare! Such frequent Blaſphemies, ſtrikes perſons with the greateſt horror, and makes our Tears to be our Meat and Drink, whilſt they ſo wickedly ſay,* Where is God? *Be not diſcouraged, God Reigns a King for ever; the Church will remain as the faithful witneſs in Heaven. The Church is a Golden Candleſtick; the Candleſtick may be removed from one place to another, but it will continue, ſince the Candleſtick is of Gold, a durable metal.* Atheiſm *is the moſt malignant peſtilence; but not ſo diffuſive as Antichriſtianiſm. My Lord of* Rocheſter *thus,* All my life long I had a ſecret value and reverence for an honeſt man, and lov'd morality in others; but I had form'd an odd Scheme of Religion to my ſelf, which would Solved all which God or my Conſcience might force upon me: yet was I not ever well reconcil'd to the buſineſs of Chriſtianity; nor had that reverence for the Goſpel of Chriſt as I ought to have.

Certainly he who hath an eye, and underſtanding

derſtanding to behold and contemplate this univerſe; quo nihil Illuſtrius, *when he ſeriouſly conſiders the Magnitude, Order, Beauty of the World, the Luſtre, motion and influence of the Heavenly Bodies, muſt needs conclude, that they were the product of Infinite Power, Beauty and Goodneſs. The ſpreading infection is Antichriſtianiſm: the buſineſs of Chriſtianity gave the greateſt trouble to my Lord* Rochester. *Amongſt thoſe wicked perſons who have debauched their reaſon, nothing more frequent than cavils againſt, and jeſts thrown upon Religion. Hence how witty are they, when they jeer,* Light is come into the World, hang out your new Lights. *The greateſt myſteries are thoſe of the Trinity, and Incarnation; In theſe Chriſtianity glories and Triumphs: it owns, as certain, that the Son of God, who aſſumed our nature, is Coeternal with the Father. To hear an addle head, to ſay,* Can a Son be as old as his Father? *is to hear that, than which, nothing is more ridiculous. A groſs miſtake to meaſure a Carnal, by a Spiritual Generation: as ſoon as ever there is a Sun there is light. The*

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Wiſe God being Eternal, the Son of God, who is his Wiſdom, and Word, muſt be Eternal. Muſt we boggle at our Glorious Religion, by reaſon of theſe Myſteries; when every thing preſented to us, to underſtand the nature of it, is difficult? To ſcruple at that Religion, (which in the whole frame, is of ſo Divine Compoſure) becauſe of ſome myſteries, is a greater frenzy than by reaſon the explanation of the nature of the Sun, and its motion, is attended with a Thouſand difficulties, to refuſe its light and influence. Admirable are the words of Picus Mirandula: Magna inſania Evangelio non credere, &c. *It is a prodigious folly not to believe the Goſpel; the Truth of which the blood of Martyrs Seals; the Tongue of the Apoſtles proclaims it: Miracles eſtabliſh it: inanimate Creatures, nay, the Devils themſelves acknowledge it. But it is a higher pitch of frenzy, to embrace the Goſpel, and yet to live as though he was ſatisfied in the falſity of it. Chriſtianity having, for near Seventeen hundred years, continued her Triumphs; the victories which our Religion hath gained over all ſorts of Enemies, manifeſts its veracity;*

veracity, and the Divine Power protecting of it. What methods were uſed under this Apoſtate Prince to deſtroy it? the Devil had gained to himſelf a great Soldier, and a great Scholar. As I have ſeen Julius Cæſar *drawn, ſtanding upon a Pedeſtal, having a Sword in one hand, and a Book in the other, with his* Lemma ex utroq; Cæſar. *So I may ſay of* Julian, *that he was* tam Marte qua Mercurio. *This perſon, thus accompliſhed was inveſted with the* Roman *Empire: whereby Learning and Policy, Valour and Vigilance, Dominion and Power, were prepared and concurred to deſtroy that Goſpel which is Eternal, but all in vain. Shall* Atheiſm *now be prevalent? or Antichriſtianiſm gain in thoſe Kingdoms, where Jeſus Chriſt is adored? God forbid. Nor can they, except the evil Lives of Chriſtians cauſe the Divine anger to waſte his own Vineyard, and remove his Golden Candleſtick. Chriſtianity gives the moſt effectual means, and the higheſt motives. The duties of it are the moſt excellent; Faith, Hope and Charity are terminated through Jeſus Chriſt in God: by whom there is a clear knowledge*

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of God. Through Faith there is a raiſed confidence and Hope in God: by theſe are produced a Heavenly and Seraphic Love; and 'tis a ſhame for thoſe who profeſs this Chriſtianity, not to lead more Celeſtial Lives. It is moſt neceſſary for Chriſtians to vindicate their Religion. Chriſtianity will conquer all its Adverſaries. The Laurels of which will never wither; whoſe Triumphs are Eternal. Its the undoubted intereſt of every perſon, cordially to embrace it, and ſeriouſly to profeſs it. Bleſſed, *ſaith our Lord*, is he, that is not offended in me. *'Tis for every Chriſtian with Sincerity, to ſay*, Who ſhall ſeperate me from the Love of God which is in Chriſt Jeſus? *He that lives to Chriſt, governs his converſation by the moſt excellent Rules of Wiſdom: he Lives to Felicity, he Lives to Eternity.*

THE

The Order of the BOOK.

1. THE *Life of* Julian.
2. *The fruitleſs Artifices which he uſed to deſtroy Chriſtianity.*
3. *The Character of* Julian.
4. *The Queries in order:*

1*ſt. Whether did* Conſtantius *politickly in creating* Julian, CÆSAR?

2*d. Whether there were any thing Divine in the Death of* Julian?

3*d. Whether there be true Miracles or not?*

4*th. If Chriſtianity be ſo excellent in it ſelf, how comes it to paſs that vertuous Heathens ſhould ſo direfully perſecute the Profeſſors of it?*

To which Queſtion is added,

Reflections on the Two Books mention'd in the Title-Page.

5*th. If Chriſtianity has ſuch an innate purity, how comes it to paſs, That Chriſtians ſhould ſo violently perſecute Chriſtians?*

6*th. Wherein the Chriſtian Graces have a real preferency to the Pagan and Philoſophical Vertues?*

THE

THE LIFE OF JULIAN THE Apostate.

CONSTANTINE the Great left Three Sons, *Constantius*, *Constantine* and *Constance*; he had, amongst his other Brethren, one *Constantius*, who was Married to Two Wives, the first of which was *Galla*, of whom *Gallus*; the secoond *Basilina* a Religious Princess, of whom *Julian* was born in *Constantinople*

An. 332. Some good Authors report, that *Constantine* was killed by Poyson, which his Brothers *Constantius* and *Abenblavius* had given him, which caused him to give Letters to *Eusebius*, formerly Bishop of *Nicomedia*, then of *Constantinople*, to deliver to his Son *Constantius*, in which he advised him to have a Severe Eye upon his Uncles. After he was invested with the *Eastern-Purple*, he cut off both his Uncles; and had proceeded to the Destruction of *Gallus* and *Julian*, if the Sickness of the one had not been reasonably guest, that Death would spare the hands of the Executioner: and the other was so young, that his tender Years were Orators for him. This severe humour in *Constantine*, was mitigated by the Barrenness of *Eusebia*, which moved him, in case he had no Children, to leave his Empire to his Cousins: both which were sent to a place called *Marcellum*, a stately and Royal Palace, at the foot of the *Ægæan* Mountains, which was adorned with most curious and delicious Gardens, and those enriched with the

the Silver Streams of moſt pleaſent Waters: There was nothing wanting for delight, exerciſe, and retirement: And there they had Maſters appointed to inſtruct them in all ſorts of Learning; and to fit them for buſineſs, they were taught thoſe exerciſes, which were Congruous to their Age.

Julian's Maſter in the Liberal Sciences was one *Mardonius*, a *Scythian*, and *Eunuch*, that taught his Mother *Homer* and *Heſiod*: It was he, who firſt inſtilled *Paganiſh* Principles into *Julian*, to whom he would often ſay, I know one way to make a man good and happy, and no other will I Learn. *Conſtantius* was jealous leaſt his Kinſman might waver in his Riligion, and therefore appointed ſome of his Courtiers diligently to obſerve him, and ordered by all means poſſible to find out his inclinations: And that he might be confirm'd in the Chriſtian Religion, he was committed to the care of *Euſebius*, Biſhop of *Nicomedia*, who by the Mohers ſide was allyed to *Conſtantine* the *Great*; by reaſon of which affirnity he

was very much in favour with the Emperor. This *Eusebius* was one of the *Lapsi*, who sacrificed, during the Persecution, an *Arrian*, and very much advanced that Heresy; and by him *Julian* might take some distaste at Christianity, for he was a cruel and evil person. To the Liberal Sciences, *Julian* added the study of Christian Philosophy, by reading the Scriptures, and attending to the Lectures of Christian Divines, and pretended thereby, not only to endeavour the obtaining the knowledg of those Divine things, which conduce to Speculation; but likewise of those, which compose the manners of men, and render their Conversation Heavenly. In his 16*th* Year, he entred into Holy-Orders, and was made Deacon, and publickly read the Holy-Bible; he enriched Churches, and vastly offered at the Tombs of Martyrs, but all his pretensions were meerly Hipocritical; for by these Colours he indeavoured to ingratiate himself into the favour of *Constantius*, that he might not suspect him to have any intentions

tentions of aſpiring to the Empire: But the Heavens detected his Hipocriſy; for as he intended to build a Temple to *Mammantus* a Martyr, an Earthqunke; hindered him from laying the foundation: which was a Propheſy of thoſe Indignities which he intended to do to Chriſtians and Martyrs. In his education, *Maximus* ſuceeded *Mardonius*, an Epheſian Philoſopher, with whom he went to *Pergamus*, where he fell into the acquaintance of *Edeſius*, and *Jamblicus*, great *Philoſophers*, and greater Enemies to Chriſtianity. Theſe confirmed him more in *Paganiſm*, and he to diſſemble his intentions, and deceive *Conſtantius*, applyed himſelf more induſtriouſly to the ſtudy of the ſacred Books; not to comfirm his Faith, or regulate his Life, but to furniſh himſelf with Arguments out of the Holy Text to confute it. *Conſtantius* having cut off *Gallus*, was ſuſpicious of *Julian*, and therefore commanded him to appear at *Millain*, where he was accus'd for being a joynt *Conſpirator* with his Brother *Gallus*: And to increaſe the ſu-

ſpicion, it was alledged, that he left the Palace *Marcellus*, and went into *Aſia*; to which he anſwered, that he did nothing without the Emperors knowledg; who gave him leave to ſee his Brother, and encouraged him in his travails into *Aſia*, for the acquiſition of Learning. *Conſtantius* his Courtiers urg'd his Ruin, which was prevented by the Empreſs. Thus avoiding the danger, he was ſent to *Athens*, then the moſt flouriſhing *Academy* in the World; This not only pleas'd him for the ſake of Learning, but *Paganiſm*, where in both he thought to make a proficiency. At *Athens* he was initiated among'ſt the *Eluſinians* to perform their Sacred Rites to *Ceres*, and was one of the Prieſts of the *Eumolpidæ*. Theſe things he tranſacted ſecretly, and there he was known to *Baſil* and *Nazianzen*.

The barbarous Nations having paſt the *Rhine*, entred into *Gaul* and dreadfully waſted that Country; the news whereof being brought to *Conſtantious*, he profeſſ'd himſelf unable to manage the Empire alone, and therefore acquainted

quainted his Council, that he was determin'd to create *Julian, Cæſar*: From which his Council endeavoured to diſſwade him, by propoſing to him the Example of *Gallus*; and encouraged him to ſuſtain the burden of Empire, by enminding him of thoſe great Victories, that he had obtain'd againſt Rebels and Barbarians; but nothing could prevail, for he was reſolv'd to create a *Cæſar*: and the Empreſs urging the preferring a Kinſman to any perſon elſe, he recalls *Julian* from *Athens*, changes his Philoſophical Cloak into the Purple, and gives him his Siſter *Hellena* to Wife. They were married at *Vienna*; from thence *Julian* was commanded to carry his Army into *Gaul*, where he pretended to give a favour to the *Othodox* Chriſtians. In the Eaſt, the famous *Nazianzen* commended *Conſtantius*: In the Weſt *Hilarius* writes a bitter Invective againſt him. The Endeavours of *Julian* were, by a deadly policy, to Encourage Chriſtians againſt Chriſtians. The Weſt ern Church was not much diſturb'd by *Arrianiſm*: *Conſtantius* favoured that *Hereſy*. *Julian*

being constituted *Cæsar* in the West, his aim being at the Eagles, endeavoured to incense the Western Christians against *Constantius*, whose Courtiers being for the most part *Arrians*, perswaded him to persecute the *Orthodox* Christians. By this device *Julian* imagin'd there was a way made to disunite Christians; but I cannot find any of the Western Christians favouring his Rebellion against his Master. After *Julian* was created *Cæsar*, he presently betakes himself to Arms, marches into *Gaul*, subdues a great part of it; and after he had obtain'd some small Victories, he goes to Sens (now *Triers*) thither the *Barbarians* bring a numerous Army, whom he durst not fight, by reason some of his Legions was absent, and therefore he contains himself within the City which the *Barbarians* beseiged: but he contemning their presumption, prepares to to fight: both Armies meet, the fight was bloody, a long time dubious, at last victory hovered over the *Romans*, of whom in that Battel dyed 243. The *Almains* fled, of whom 6000 bodies were found lying in the

the field; beſides multitudes of Corps that could not be reckon'd, were carried down the River. *Conodamarius* King of thoſe *Barbarians* being taken, was civilly receiv'd by *Julian*, and ſent to *Rome*, where he died of a *Lethargy* immediately after the Victory, by an univerſal Acclamation of the Army, he was ſaluted Emperor: but his deſign being not as yet ripe he ſeverely rebuk'd the Soldiers. He often fought with the *Almains*, whom he frequently diſcomfited, and at laſt at their humble requeſt, he concluded a firm Peace with them. He baffled the *Franci*, and ſetled *Gaul*; *Conſtantius*, being troubled at the fame of *Julian*, and fearing leſt he might create ſome new tronbles, ſent *Decentius* a *Tribune* to fetch away from him all his old Soldiers: the reſt of the Army was againſt it, but *Julian* pretended a great deſire to ſatisfie the Emperor: whereupon he ordered them to march by *Paris*, where he then lay; he fails not to meet them in a Village near the City, and as his manner was, by commending thoſe whom he knew,

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and putting every one in mind to do valiantly, in a pleaſant Oration he animated them to go chearfully unto the Emperor, whoſe power was very ample, and by whom they ſhould get ſignal rewards; and the more honourably to treat them that were thus to depart, he invited the principal Officers of them to a Feaſt, and willed them confidently to prefer what lawful Petition they could readily think of, wherein he might pleaſure them. They being thus liberally entertain'd, took their leave of him extraordinarily troubled, that they ſhould be ſeparated from ſo exellent a Prince, and from their Native Soil: This was a perfect diſcovery of *Julians* intentions. At night the Soldiers, being incens'd, haſtned to Court, and with impetuous clamors called *Julian, Auguſtus*; but he by a ſeeming anger diſſembled his intentions, and diſmis'd them till the morning; as ſoon as it was light, they repaired to Court again, and with more fervant acclamations, unanimouſly ſaluted him *Auguſtus*; he pretended a refuſal, which more

more increaſed the Soldiers acclamations: whereupon tho' he feigned a greater unwillingneſs, yet he aſſented to their importunities: They deſir'd him to produce a white *Diadem*, the *Enſign* of the Empire: He ſaid he had none. They required his Empreſſes, he refuſeth it, being a *Feminine Ornament*: whereupon one *Marcus* took his Collar from his neck, and put it upon the head of *Julian*: he pretends he could make no reſiſtance. Thus with high diſſimulation he receives the Empire, bountifully rewards the Soldiers, and commands them to appear the next morning in the Fields, where he made to them an eloquent Oration, in which he commends their former actions, and promiſes repeated Obligations.

Conſtantius, after he had created *Julian*, *Cæſar*, went to *Rome*, to ſee the Glory of that City; he was tranſported at the ſight of thoſe curious and great pieces, which were the beauty of it: He thought many of them to be unimitable: Coming to the *Forum Trojanum*, in the midſt of which ſtood the Great

Great Horſe, on whoſe back *Trajan* was engraven, viewing this, he ſaid, he would cauſe the like to be made: To which *Hormiſda*, a *Perſian* Prince of the Blood Royal, reply'd, *Command, O Great Emperor, a ſtable to be built equal to this, and then let the Horſe come after to take up as Large a Room in it.* This Prince being asked, what Opinion he had of *Rome*, replied, *That in this he took content, that their Men were alſo Mortal.* The pleaſures, and repoſe, that he intended to receive in that City, was diſturbed by the News, that the *Barbarous* Nations, beyond the *Iſther*, took Arms to diſturb the Empire; upon which he leaves *Rome*, goes to *Illiricum*, and from thence to *Sirmium*, where he keeps his Court, and puts his Soldiers into Winter quarters. At the Spring of the Year, he carries his Army beyond the *Iſther*, and deſtroys the the *Quati*, and *Sarmali*, for which, in the acclamations of his Soldiers, he was called *Secundus Sarmaticus*. Whilſt he was buſied, *Julian* threatens him with a Civil-war, and *Sapor*, *King of Perſia* with a forreign.

He

He being truly informed, that *Sapor* had brought a Vaſt Army to the Banks of *Tigris*, *Sapor* being buſied with ſacrifices, delayed the paſſing of his Army over *Tigris*, 'Till the Prieſt had aſſur'd him of Victory by lucky ſigns: News was brought to *Conſtantius*, that the Prieſts gave *Sapor* no encouragement, but told him the *Omens* were unlucky, and that thereupon he had returned to *Perſia*. *Conſtantius* (being thus freed from that danger, and having heard that *Julian* had paſſed *Italy*, and *Illiricum*, and was haſting into *Thrace*) returns with all imaginable ſpeed, to *Hieropolis*, where, when his Army rendevouz'd, he ſummon'd them to appear before him; and ſtanding upon a high Tribunal, with a chearful aſpect, and with moſt pathetick words, he encouraged them to march with him, and fight with ſingular unanimity and valour, againſt *Julian*, whom he juſtly charged with ingratitude and rebellion. The Soldiers teſtified their reſentment of his Oration with moſt applauding acclamations; and with indignation, ſhaking

shaking their Spears, passionately desir'd to be led against *Julian*. The joy which he conceiv'd at this affectionate carriage of his Soldiers, caus'd him immediately to march to *Antioch*, from thence to *Tarsus*, where he fell into an Ague, which not being vehement, he throught by his Travail he might remove. Though dangerous and troublesom ways he carried his Army to *Mopsue* in *Cilicia* at the foot of Mount *Taurus*, from whence on the morning he attempted a removal, but his disease grew excessive, the Feaver violently increased, all medicines proved ineffectual, and there on the 44. year of his age according to *Victor*, in the 40. to *Marcellinus*, he dyed *October* the *5th.*

Julian being rais'd to the Empire, whilst *Constantius* was embroil'd in forreign Wars, endeavour'd to strengthen his interest, and obliges his Soldiers to him by an Oath, which none refuseth except one *Nebridius*, not out of averseness to *Julian*, but tenderness of his of Oath; to whom he thus addresses himself: Sr, *I am bound by my Oath to pay*

all

all Loyalty to Conſtantius, *to whom I am further engag'd for thoſe many Favours he hath ſhewed unto me; againſt whom, if I ſhould take up Arms, I ſhould be ungreatful, and irreligious*: At the hearing of which words, the Soldiers would have torn him in pieces, if he had not been protected by *Julian*, at whoſe feet he throws himſelf, and begs his right hand, to teſtifie that he ſhould be ſecured; to whom *Julian* generouſly replies, *I give you liberty to go wether you will: but if I give you my right hand, what ſhall I keep for my Friends, in caſe you attempt any thing againſt my Perſon and Empire?* Thus with all ſpeed he carries his Army againſt *Conſtantius*, poſſeſſes himſelf of the Straits of *Thrace* and *Illyricum*; defeats *Lucinianus* one of *Conſtantius*'s Generals; comes to *Conſtantinople*, which City receives him with all the Teſtimonies of Honour: from thence he wrote an Invective againſt the Senate of *Rome*, which *Tenullus* Prefect of *Rome* read in the Houſe: to which the Senate anſwer'd with Submiſſiveneſs, *Authori tuo Reverentiam regamus. Nigrinus* with

two

two Legions winters at *Aquileia,* to hinder the progreſs of *Julian,* who was very much troubled at this Act.

The news of *Conſtantius*'s death was brought to *Julian,* then at *Conſtantinople,* and from thence to *Aquileia,* which was no ſooner receiv'd, but the Citizens and Soldiers threw open their Gates to *Immo, Julians* Commander of that Army that then beſieg'd it; and to obtain their pardon, *Nigrinus* and two of there Principal Citizens are delivered into their hands, who commanded *Nigrinus* to be burn't, and the other to be Beheaded. If I durſt conjecture the reaſon, why both old, and new *Rome* ſo ſuddenly revolted to *Julian*, I would not impute it to the inſtability of Citizens, but to *Conſtantius*'s ſeverity a gainſt the Orthodox Chriſtians, and *Julian*'s Hipocriſy: For whiſt *Conſtantius* (miſerably ſeduc'd by his *Arrian* Flatterers) perſecuted thoſe who defended the Holy Trinity; *Julian* favours them, not out of love to Religion, but Ambition. *Hilarius,* in *Gaul,* received no trouble from *Julian*, which perhaps might be the Cauſe of that

that holy Man's too severe Invective against *Constantius*. Whilst *Julian* aspired to the Empire, he made a profession of Christianity, and was certainly a man of great Spirit and parts. Though he was very Superstitious, attending to dreams and prophecies, yet after he was created *Cæsar*, when at *Paris* shaking his Spear, the roundle fell down, and the handle remained, his Courtiers looking upon it as *Ominous*, he with a present Courage saith, *Let no Man be afraid, I have that sure which I hold.* Nothing more becomes a Great Prince, than an undaunted mind, which is able to raise the Spirits of his Soldiers, dejected by a present Accident. What greater Vice is there, than that of Hypocrisy? *Julian* with the greatest privacies applies himself to Idolatrous practices, and devotes himself to all Paganish Divinations: yet at the same time he keeps the Christian Festival, peculiarly the Feast of *Epiphany*; and performs his devotion to Christ, in the Congregation of Christians.

The news of *Constantius*'s death being spread through the East, he was with wonderful applause and unanimous Acclamations receiv'd by the *Constantinopolitans*: and to ingratiate himself into the affections of the People, he punishes some of *Constantius*'s Soldiers and Friends, whose Ambition and Avarice had wasted the Provinces with grievous Taxes and Tributes; which he released, and furnished the Cities with infinite store of grain, and all sorts of Provision. That he might reconcile Christians to him, he restored the Bishop which *Constantius* had banished. The occasion of his fear being removed, he then discovered his Intentions, and ordained that the Temple should be set open, that Beasts for Sacrifice should be presented before the Altars; and that the Worship of the gods should be revived: and to effectuate, and strengthen this design, so digested, he admitted the Christian Bishops (which were at dissention, together with the people, (which were divided into Schisms) nto his place, and gave them this Admonition;

tion, that having appeaſed and ended all civil diſcords amongſt themſelves, every man ſhould confidently follow his own Religion, without any impeachment whatſoever: Which was for this end, that as this liberty increaſed diſſentions, ſo he might not fear the multitude of them: Accordingly *Julian* commanded, that confiſcated eſtates ſhould be reſtor'd to the owners, that no perſon ſhould offer an injury or diſgrace to the Chriſtians, and that they ſhould not by any violence be forc'd to ſacrifice. This he did not in favour of the Chriſtians, whom he implacably hated; for his vizar being thrown off, this monſtrous Apoſtate (who very well knew what deadly enemies the Chriſtians were to Idolatry, and he himſelf being vers'd in the Myſtery of Chriſtianity) endeavoured to diſgrace them, and ruin their Religion. He faſtidiouſly called the Chriſtians, *Galileans*. He opened the Temples of Idols, repair'd the ruinous, rebuilt the demoliſhed; he erected Altars, reviv'd the Paganiſh Laws and Cuſtoms, inſtituted

Orders of Prieſts, encourag'd all perſons who profeſs'd Idolatry, received Heathen Philoſophers with great honour, and entertain'd *Maximus* the *Cynick* with a carriage, which ſhew'd him more Ambitious than Philoſophical.

From *Conſtantinople*, which he the more lov'd, becauſe it was the place of his Nativity (after he had animated his Soldiers by an eloquent Oration, and large Donatives) he marches to *Antioch*, the beauty of the Eaſt. The multitude of People that there waited on him, filling the Air with loud Acclamations, tranſported him with extraordinary joy, which the Rites in the Feſtival of *Adonis* allay'd: for the Heathens celebrated the Murder of *Adonis* with Lamentations and outcries, which *Julian* eſteem'd an ill preſage. He Winters at *Antioch*, to make all imaginable preparation for the *Perſian* expedition, to revenge thoſe injuries which were done by the *Perſians* upon the *Roman* Empire. He was impatient of reſt, Ambitious of Glory; and dream'd of nothing but Battels and Triumphs: and

was extraordinary deſirous that the Sirname of *Parthicus* might be inſerted amongſt his Titles of Honour. His intimate Favourite *Saluſtius*, Prefect of *Gaul*, diſſwaded him from that enterprize, from which he was alſo diſcouraged by ſome ill *Omens*; but nothing could move him. Ambaſſadors from ſeveral Nations promiſed him aſſiſtance, whom after he had generouſly entertain'd, he ſent away with a Complement, ſaying, *That in no wiſe it became the dignity of* Rome, *to want the aid of ſtrangers; but that it was her glory to defend and aſſiſt them when they were caſt into any danger. Arceſſes* King of *Armenia*, who was a Chriſtian, commanded to attend him with a ſufficient Army. In his Letters to that Prince, he dealt inſolently with him, baſely abuſing *Conſtantius*, and blaſphemouſly traducing Chriſtianity. In *March* he left *Antioch*: at the beginning of *April* he brought his Army into *Perſia*, where notwithſtanding his unproſperous *Omens*, he continued his *March*. The day before, according to the mood of the *Romans*, he made an O-

Oration to his Army, which was so received, that he was assured of Victory, and of the speedy dispatch of the whole undertaking. He retires to his Pavilion, and sleeps part of the Night; and by then it was day he causes the Trumpets to Sound: nothing but Gallantry and chearfulness was seen in the Countenance of his Soldiers. When he entred the Marches of *Assyria*, he rides in the head of his Army, that by his own Example he might encourage his Soldiers. To furnish his Army with provisions, he had a brave Armado Sailing upon *Euphrates*: Some strong Cities Seated upon the bank of which he presently took. He laid a Bridge made of Ships, on which the Army passed over *Tigris*: then the *Persians* gave him Battel, which was courageously fought from morning till night: But the *Roman* Valour made the *Persians* to yield: the Victory was gain'd with little loss to the *Romans*: Though Two Thousand and five hundred of the *Persians* were slain, only Threescore and Ten of the *Romans* were killed. This made him more

more confident, whereupon to reconcile *Mars*, he prepared many Sacrifices, all which were *Ominous*. Ten Bulls, the faireſt that could be procured, were intended for the Oblation; Nine of which, before they could be hail'd to the Altar, fell down dead: the Tenth broke his bonds, and running away, with much difficulty was brought back again; but being ſlain, gave *Ominous* ſigns, which being perceived by *Julian*, threw him into ſuch an indignation, that he ſwore by *Jupiter*, he would offer no more Sacrifices to *Mars*; which Oath his ſudden death made him to perform. He was not yet diſcouraged, but brought his Army to *Teſiphon*, a City placed on the farther banks of *Tigris*; at the ſight of which he conceived a vaſt Joy, and promiſed to himſelf ſo great a Conqueſt, that he had ſwallowed up in his hopes all *Perſia*. But before the Walls of this City, his Victories received a Period: for *Teſiphon* is judged impregnable, and thereupon his Council of War diſwade him from laying Siege to it. *Nazianzen* relates, that a Noble

Persian (in imitation of *Zopyrus*, who pretended a defection from *Cyrus*, that he might have the opportunity to deliver *Babylon* into his hands) flies to *Julian*, ingratiates himself into his favour, and encouraging him to continue the War against *Persia*, perswades him to burn his Ships: withal promising, that he would be a faithful guide to his Army, to conduct them safely through those ways in which they were to March. *Julian* therefore commands his Ships to be set on fire, reserving only Twelve of the less, for the making of Bridges; the reason that indue'd him to this fatal Action, was a fear, lest if his Navy was left behind, it might turn to the benefit of his Enemies. He Judged that 20000 men would do him better Service at Land, than when employed in Ships. His great admirer *Mars*, justifies him by the Examples of famous Princes, who have burnt those Ships which have carried their Soldiers into forreign Countries, that if their innate Vertue did not make them Valarous, yet desperation should. By such

facts,

facts, they let their Army know, that no other Liberty was given them, but either to Conquer or Dye. But this fact of *Julians* was ſo impolitick, that it may be juſtly eſteemed an Act of the Divine Providence, to infatuate the Council of a politick Apoſtate; for it proved fatal to the *Roman* Army. By this means he wanted materials to make Bridges, and his Army for want of proviſion was reduced to great extremities; by the advice of his guides leaving *Tigris* in his March on his left hand, he paſſed into fertile Countries, but thoſe the *Perſians* had deſtroyed; they burnt the very Trees, and left nothing that was neceſſary to ſuſtain either Man or Beaſt. *Julian*, to encourage his Army, lived upon thick gruel: the Army being preſs'd with theſe exigences, he in his ſleep was terrified with a dream of a falling Star, concerning which, conſulting his *Southſayers*, they adviſed him to ſtay in the Camp for ſome hours, but he would not. The *Perſians* glad of this occaſion, fell upon the *Roman* Camp in ſeveral places. They who

gave

gave the assault upon the Arrear, disturbed the whole Army; of which *Julian* being advised, with the greatest hast rides to recover the Battel: but amidst his flying Soldiers, he was struck with a Horsemans Javelin, of which wound he not long after dyed. This wound so enraged his Soldiers, that their revenge and anger were testified by their ratling of their Shields: For with an invincible courage they flew upon the *Persians*, resolving either to conquer or dye with their Emperor: a rare courage in the *Romans*. Many times it happens, that the Death of a General is the rout of an Army; but contrary was the fortune of that fight: for though the *Persians* heightned their courage at the News of *Julians* fatal wound, darkened the Sun with the volleys of their Arrows, and opposed their Elephants, yet by the *Roman* Sword there were slain *Mercena* and *Malaodares*, two great Commanders of the Army, 50. great *Persian* Lords, and most part of the Common Soldiers. The like instance we have in the late Wars of *Germany*,

in

in that memorable fight of *Lutzen*, when the invincible *Guſtavus* received the fatal wound, and thereto added a moſt ample teſtimony of humane vanity; he that was eſteemed a god, whom the world judged to have Victory and Triumphs attending on his Sword, his Corps were ſo miſerably trod on, that after the Battel was ended, there could hardly be a diſcovery of them. His fall was ſo far from diſpiriting the *Sweeds*, that it edged their Swords, that had not night prevented the luſter which the Duke of *Fredland* gained by his Martial Valour and Policy, they had then received a fatal Eclipſe, and the Emperial Army a total overthrow.

The loſs of the Spaniſh General in the Iſle of *Rugen*, gave an eminent Victory to the *Sweeds*, which revived the drooping concerns of that Crown.

Julian being carried to his Pavilion enjoyed the company of *Maximus* and *Priſcus*, who animated him againſt the fear of Death, by profound diſcourſes concerning the Sublimity of the Soul. The wound being great, cauſed ſuch Tumours

Tumours in his Veins and Artries, that hindred circulation and motion of the Spirits. The exorbitances of heat caused such pain, that he desired about midnight cold Water, which being brought him, immediately after drinking of it, he dyed in the 32. year of his Age.

The

The Artifices, which Julian *the Apostate used to Destroy and Disgrace Christianity.*

THe measures which *Julian* took in his persecutions were different from those of the Pagan Emperors, his Predecessors. Apostates are cruel and politick. He endeavoured by all fineness of Wit, to conceal his cruel Methods. In Disgrace of our Lord, he called Christ, the Carpenters-Son, and the Man of *Galilee*; and Christians, *Galileans*, that by odious names he might discredit the Gospel. He endeavoured to make his Courtiers and great Officers Apostates, by proposing to them Rewards, Dignities, and preferments: and assaulted them with all Imaginable Wit and Eloquence. *Cesarius*, Brother to *Nazianzen*, was a Physitian at Court, a man of very great parts, and of a Singular life, an able Physitian, and a profound

profound Philosopher. Him *Julian*, for his learning and endowments, very much honoured, and endeavoured by all means to draw from the faith of Christ, but all in vain: for no eloquence, no force of Argument, nor the powerful Rhetorick of Rewards and Honours could move him; for he evades all the Artifices of *Julian*, by this free confession, I am a Christian. *Julian* never published any Sanguinary Edict against the Christians, whom he knew would endure all sorts of Tortures for the Honour of their Master generously and joyfully. The effects of *Diocletians* Butcheries made him understand, that no Garden being Seasonably watered, more flourishes than the Church of Christ, when the blood of Martyrs was poured on it: Yet he delighted in the Blood of Christians. Murders were committed in popular tumults, which he did not punish, or prevent, but would palliate his cruelty, not with Religion, but the pretence of Criminal Offences. *Helbidius*, the chief Commander of the pretorian Guard, by reason he found

found him conſtant in his Religion, he removed from his Command, and being deſirous to put him to an ignominious Death, laid Treaſon to his Charge, condemn'd him to be drawn by Wild-Horſes, and afterwards to be burnt to Aſhes. Chriſtians (who during the Empire of Religious Princes, had thrown down Idolatrous Altars, demoliſh't Temples, and hindred the Oblations to Heathen gods) were hurried before the Courts of Judicature and condemn'd: and if one that perſiſted in Chriſtianity, was but accuſed of ſuch actions, though he had no hand in them, he was condemned. He commanded all Phyſitians, Orators, and Soldiers, either to abjure their faith, or leave their profeſſion; he permitted no Chriſtian to be of the Pretorian Guard; by this means he ſhewed his moſt deadly hatred of Chriſtianity. If perſons, on ſuch an account, would abjure their faith, they would render themſelves ridiculous to the world, by preferring riches to faith: If they generouſly perſiſted, their Victory was not glorious; for what great matter would it be,

for

for the sake of Religion, to contemn an Art, or Profession? He removed the Cross from the Imperial *Zebarum*, and instead of it placed the *Axcilia*; and to his publick Images, he caused the Image of *Jupiter* to be affixed as a god appearing out of Heaven, and reaching a Diadem and Purple to him. *Mars* and *Mercury* were drawn looking upon his Picture, to testify by the cast of their eyes, that in him Eloquence and Military discipline Superlatively met; which he out of a deep policy commanded that unwary Christians which were in his Army, by that means should be induced to Idolatry. It was a Custom in the Army to shew Reverence to the Images of the Emperors, which if according to the Ancient mode, they did, they then gave Reverence to the Heathen gods: not many of the Christians perceived this fraud: for if they denyed the doing of Reverence to the Images of the Emperor, they were punished as Malefactors and Enemies, and Seditious Innovators to their Prince. If they did, they were in Danger of Idolatry:

Idolatry: Thus did he varniſh his impious deſigns. It was uſual at ſome ſet times of the year, for the *Roman* Emperors to reward their Soldiers. *Julian*, when the Largeſſes were appointed to be given, commanded that Fire and Incenſe ſhould be prepared, that when the Soldiers received their donatives, they might caſt incenſe upon the fire. By this device he entrapped the Covetous and unwary Soldiers, who being caught in this ſnare, fell into Idolatry. Some perceiving this cunning trick, preferring Religion to all gain, or honour, refuſed the Emperors Largeſs: Some through fear, others bribed by Coveteouſneſs, wittingly communicated with *Pagans* in their Rites: others were deceived, and through Ignorance complied. Of theſe, ſome coming to a Feaſt with their fellow Soldiers, when they drank, according to the Holy manner of Chriſtians, invocated the name of Chriſt: to whom one that was preſent, returns, how dare you invocate that Chriſt, whom you have ſo lately denied? For when you received the Emperors Money,

you offered Incense. At which words they were struck with horrour, and ran up and down the Streets bitterly bewailing that fact, calling God, and all his Saints to witness, that they did it out of Ignorance: that they were Christians, and did remain in the Faith of Christ. When they came to the Emperor, they threw the Gold at his feet, and desired that they might expiate their Crime by Death: and as by fire they Sinned, so by fire they might Suffer: But *Julian*, though grieveously incensed, did not not put them to Death, but cashier'd and banished them. To discountenance Christianity, he prohibited Christians to execute any Civil power, saying, that those that deserved Death, ought not to be trusted with the Sword of Justice; Though he made an Edict, that no Christians should remain in the Army, yet some for their valour and fidelity, he retained in his Service; as *Jovian*, who was a great Commander in his Army in the expedition against the *Persians* and *Valentinian*. In the Cathedral Church, at *Constantinople*, he placed

ted the Altar of *Fortune*: upon which, to offer Sacrifice, he went, accompanied with his Courtiers and great Officers amongst whom was this *Valentinian*, whose place being immediately before the Emperor, those to whom the care of the Church, or holy things was committed, standing in the Porch, with Holy-water, to cast upon those which came to worship, some of it fell upon *Valentinian*, which threw him into such an Holy indignation, that he gave him that threw the water, a box on the ear, and said, that by that dirty water he was not expiated, but polluted, and tore so much of his Garment off as the water fell upon; which being done in the pr sence of *Julian*, cast him into an extraordinary anger, and so he banished him. At *Constantinople*, he endeavoured to force the Christians to Idolatry, by famishing them; for though all things, which were for the food of Man, as Bread and Flesh were publickly exposed to Sale, yet he polluted them by offering them up to Idols; whereby the Christians must either dye by Famine, or to preserve

their Lives, must give an honour to the Heathen-gods; but being in this danger, they were rescued miraculously. My Author reports, that they consulted *Theodorus* the Martyr as their Oracle, by whom they were counselled, that instead of Bread and Meat they should eat boil'd wheat, which they did, and were thereby sustained, and freed from the suspition of Idolatry. *Julian* Seeing this device frustrated, permits Victuals freely to be sold. During that Policy of *Julian*, the Rich shewed their Liberality to the Poor, in the bestowing bountifully amongst the indigent, boil'd Wheat: In memorial of which, at *Constantinople*, on the Aniversary of that Martyr, the rich Christians distribute amongst the poor, boild wheat. After he had tarried at *Constantinople* ten Months, coming to *Chalcedon*, on the other Side of the water, there came to him from the King of *Persia*, 3 Ambassiadors, *Man*, *Sabel*, and *Ishmael*, which he against the Law of Nations injuriosly treated. The persons of Ambassiadors are Sacred, and he knowing they were Christians, invites them to Sacrifice, but they refusing he condemns them

to

to be beheaded as enemies to the Sun and Fire, the *Persian* Dieties. He passes on to *Nicomedia,* which he finds (for the great estpart) by aterrible Earthquake reduc'd to dust; the remaining Inhabitants receiving him not in triumph, but in sad postures and garbs, he comes to *Cesaria* in *Cappadocia,* the inhabitants of which City were almost Christians. The Christianity which they professed was sufficient to make them hate them: but their Demolishing the Temples of *Jupiter* and *Appollo,* and afterwards that of *Fortune,* cast him into so deadly a Rage, that he was angry with the Heathen for permitting it, and commanded all the moneys that belong'd to Churches, to be brought into the Publick Treasury, and all the Clergy to be enrold in the Army, and laid many heavy Taxes upon Men, Women and Children, that were Christians, and swore, that he would never cease from afflicting that City, nor suffer the *Galileans* (for so he contumeliously called the Christians) to keep their Heads upon their Shoulders, if they

did not rebuild those Idol Temples which they had burnt, and demolished. At *Ancira*, *Basilius* a Presbyter was standing in a Publick place, and seeing Sacrifices offered, he expresses a great anger, and prayeth to God, that no Christian may fall into that Delusion; after which, being grievously tormented, he suffered a glorious Martyrdom. *Phrygia*, and *Thrace*, glory in those who suffered for Christ, in the time of *Julian*: He then goes for *Antioch*, where he Wintered in order to his *Persian*-War: thither he sends for *Artemius* Prefect of *Egypt*, a great honourour of Christianity, who had broke many Images and Idols in pieces, for which, after his Estate was confiscated, he was executed. He was a Soldier under *Constantine* the Great, and a spectator of that miraculous Cross which appeared to *Constantine*. *Artemius* being Excecuted, the *Alexandrian Pagans* waited for an occasion to excecute those Cruelties upon the Christians, which they intended; which was thus offered: *George* Bishop of *Alexandria* returning from the Princes Court

Court, attended with a numerous train, as he passed by the Temple of *Genius*, casting his Eyes upon that curious and fair pile of Building, How long, (cries he out) shall this Sepulcher stand? the Pagan Populacy hearing those words fell upon *George*, drag'd him by his Legs, and with the greatest Scorn tormented him. They seized also upon *Dracontius*, because he had demolished an Altar set up in the Mint-house, in which he had the greatest Authority: And one *Diodorus* a great Officer, who being constituted Surpervisor of the building of a Church, cut of the Hair of Boys close to the Head, supposing that the wearing of locks smell'd of Idolatry. These Three the enraged multitude Ignominiously and barbarously murthered: they mangled their dead bodies, and burnt them; after which, they threw their Ashes into the Sea. Upon this Tragedy *Marcellinus* makes two remarques: First, these persons when they were drag'd to Excecution, might have been rescued by the Aid of Christians, if they had not conceived a

deadly hatred againſt *Georgius*, who was an *Arrian*, and manag'd his Epiſcopal Juriſdiction with pride and cruelty. He was a great Schollar, and had one of the beſt libraries in the World. 2. It being the cuſtom of Chriſtians, religiouſly to preſerve the reliques of thoſe, who, to maintain their faith, endured all imaginable torments, even to a glorious death: and where they buried thoſe Sacred reliques, there they built Churches, and therefore the *Alexandrian Pagans* fearing this Honour might be done to theſe Three, caſt their Aſhes into the Sea. Whilſt *Julian* tarried at *Antioch*, which was full of Chriſtians, he anſwered thoſe abuſes caſt upon him in that famous Invective called the *Miſopagan*. He affected a long and Philoſophical Beard, which gave an Occaſion to call him a Goat. That which moſt incenſed him againſt the *Antiochians*, was the neglect of the Temple of *Daphne*. He himſelf was ſo extreamly given to Sacrifices, that he Offered ſometimes an Hundred Oxen at once, which made him to becalled not *Sacricola*, but *Victimarius*; and

and he cauſed on his Tomb to be engraven an Altar and an Oxe. He coming to the Temple of *Daphne*, found no Sacrifices prepared; for the City had ordained none, and the Prieſt had only one poor Gooſe to Sacrifice; whereupon he makes this complaint to the Senate, Every one of you commands his Wife to give largely to the *Galileans*, 'but none brings things neceſſary for the 'performance of holy Offices to the 'gods. When any one celebrates his birth-'day, he makes a ſumptuous Feaſt, and 'ſplendily entertains his Friends at a rich 'Table; but on the ſolemn Feaſt of the 'gods, no one brings Oil for the Lamps, 'Oblations, Sacrifice, or Incenſe. *Julian*, conſults the Oracle of *Apollo Daphnick*, which was famous for predictions, but now became ſilent: The ſtory of which, and the conflagration of the Temple, we cannot take from a better Pen, than that of *Chriſoſtome*, who gives an account of them in thoſe famous Sermons againſt the Heathens, and confirms his Narrative with this publick and ſolemn proteſtation; There are many alive

alive which were Eye-witnesses of those things which I am now to relate, whom I passionately entreat, and beseech, that if any thing by me be added or falsly spoken, they will come forth and reprove. The Emperor with a grave composure of Countenance ascends *Daphne*, with abundance of Oblation and Sacrifices, a River of Blood was made by the slaughtered *Victims*, and there, with a great deal of Fervour, prayed the Oracle to resolve him some things that were in his mind; to which he had this return, that the many Carcasses with which *Daphne* was filled, had rendred the Oracle silent. *Julian*, extreamly astonished, hastens presently to the Tomb of *Babylas*, and commands the Coffin to be taken up, and the Christians to remove the Corps, which they did, and in a religious Solemnity carried them about fourty furlongs from *Daphne*, and so interred them; all sorts of persons, Men and Women, Young-men and Virgins, Old-men and Children, mutally encouraging one another, and singing Psalms after the manner of Christians

ians, Tranſlated the Body of *Babylas.* In their ſinging, they often repeated that of the Pſalmiſt, *Confounded be all they that worſhip graven Images, that boaſt themſelves in Idols, Pſalm.* 97. which ſo enraged the Emperor, that he commanded the Chriſtians to be ſeverely puniſhed. *Saluſtus* Governor of the City, though a *Pagan,* diſſwaded him from ſuch intentions; but *Julian* perſiſting in his reſolution, apprehended ſeveral Chriſtians, and threw them into Priſon, and commanded a young man, called *Theodorus* to be rack'd, and his fleſh to be torn; but this abated not his Chriſtian courage, for in thoſe torments he carried himſelf more like a ſpectator than a ſufferer, deſiring that new and more dreadful tortures might be added *Saluſtus,* admiring his conſtancy, goes to *Julian,* whom he counſels to deſiſt from ſuch cruel courſes, for they tended to his ignominy, and to the glory of Chriſtians; whereupon *Theodorus* was freed from the Rack, and other Chriſtians from the Goal. The Power and Grace of God is obſervable, miraculouſly comfort-

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ing those who piously suffered. This *Theodorus* being asked by some, what pain he felt during the Rack, answered, that he was not altogether unsensible, but that there was a young man, that stood by him, which abated the vehemency of his pain; for with soft Linnen he wiped away his Blood and Sweat, and poured cold water upon his Body, which asswadged his Grief. Presently after the Translation of *Babylas*, that famous Temple of *Daphne* was burnt, the discription of which fire, and the eloquent discourse concerning it, may be read in the fore quoted Books of *Chrisostome*. The burning of the Temple was attributed by *Julian* to the Christians, but most falsly, and maliciously; Yet he having this pretence, racked many Christians, thinking thereby to extort a Confession, but they constantly and truly denyed. His arts and cruelties were in vain. The Priest of the Temple he dreadfully tortured by Scourges, and the Rack, who when he was almost torn in peices, protest'd that the fire was the product of Divine anger, not

of

of any humane art, or policy; and after he had ſuffered various, and grievous tortures, averr'd, that he could accuſe no perſon, and that the Temple was burnt by a fire from Heaven. *Theodoret* affirms, that ſome neighbouring Country-men teſtified that they ſaw the Temple ſet on fire by Lightning. *Chriſoſtome*, with a great deal of eloquence, aſcribes it to the prayer and power of *Babylas* the Martyr. *Julian* being informed, that near the Temple *Appollo Didymus* in *Militus*, there was ſome Churches built in the Honour of Martyrs, wrote to the Prefect of *Caria*, that if they were finiſhed, and an Holy Table was placed in them, he ſhould reduce them to aſhes; if half built, he ſhould demoliſh the Walls, and raize the foundations To manifeſt his inveterate anger againſt the *Antiochian* Chriſtians, he ſeized upon the Sacred Veſſels and Treaſures, and ſhut up their Church-doors. The Inſtruments of this Action were three of his Fellow Apoſtates, *Julian* Uncle to the Emperor by the Mothers ſide, *Felix* his Lord-Treaſurer, and *Elbidius*

bidius his Lord Privy Seal. All theſe once profeſſed Chriſtianity; but to ingratiate themſelves with the Apoſtate, they ſhamefully diſerted their faith. No greater Enemy to Chriſtianity, than impious *Renegadoes*. This *Julian*, Prefect of the *Eaſt*, cauſed all the rich Monuments, Treaſures and Utenſils of the Church to be ſeized on, and baniſhed the Clergy of *Antioch*: only one *Theodoret* a Presbyter would not leave the City, whom (by reaſon the Treaſures of the Church were committed to his cuſtody) this *Julian* apprehended; and that he might make a further diſcovery of the Churches treaſure, he cauſed him to be grievouſly beaten, dreadfully ſcourged, and cuelly tortured; and at laſt, his conſtant and generous refuſal made his Head to be ſtruck off. This unworthy Apoſtate, after he had entred into the Church, filthily and Sacrilegiouſly piſſed upon the Communion Table, and Box'd *Euſe* the Biſhop for reproving of him. *Felix* ſeeing the magnificence of the Sacred Utenſils (for *Conſtantine* and *Conſtantius* provided

provided moſt ſumptuous Veſſels for the Church) belches out this moſt dreadful blaſphemy, *How richly is the Son of* Mary *ſerv'd*!

God permitted not thoſe impious Blaſphemers long to Glory in their villainies: for *Julian* the Uncle dyed of a moſt fearful diſeaſe: his excrements and blood came not out by natural paſſage, but, as a torrent, run out of his mouth: to whom his Wife (a Woman enobled by her conſtancy in the Chriſtian Religion) thus ſpoke, O my Husband, you ought to admire Chriſt our Saviour, who by theſe puniſhments you ſuffer, manifeſts his power: for he whom you have ſo dreadfully oppoſed, had utterly rejected you, if he had not exerted his wanted Clemency in inflicting theſe puniſhments upon you. Whereupon this miſerable perſon (partly by his Wifes diſcourſe, and the heavy judgment under which he lay) being convinced of the cauſe of his diſeaſe, beg'd of the Emperor, that he would reſtore to the Churches what he had violently taken from them; but the Emperor

peror refuſed, and he ſuddenly died. *Felix* likewſe felt the Divine vengeance; for his blood leaving its natural Veſſels, flowed violently out of his Mouth, and ſo he died: they both thus miſerably periſhed, when the Emperor was preparing his expedition againſt the *Perſians*. Upon their Deaths, *Marcellinus* makes this obſervation; Whilſt he was ordering his affairs, behold, he was terrified with a certain Ominous Sign, that took effect as the event ſhewed moſt ſurely, and with ſpeed: for by occaſion, that *Felix* the Treaſurer ſuddenly died of a Flux of Blood, *Julian* himſelf not long after fatally periſhed. The populacy in their acclamations joyned *Julianus* and *Felix* with *Auguſtus*, thoſe having received a miſerable Death which he feared to be the prediction of his own. *Elbidius* eſcaped not the puniſhment of Apoſtacy, and Blaſphemy. He aſpired to the Empire, for which his Eſtate was confiſcated: his flight cauſed him not to feel the ſtroke of the Executioner, but he eſcaped not the hand of God; for being curſed and hated of all, he pin'd away by an immoderate

immoderate grief, and so basely perished. The Christian women at *Antioch*, out of a great Zeal to Religion, and hatred of *Julian's* impiety, by Spiritual Songs and Psalms expos'd his Idolatry. *Publia*, a Noble Matron, with her Quire of Virgins, over whom she was Governess, as *Julian* passed by the House where she lived, Sang that of the *Psalmist*, 115. 4. *Their Idols are Silver, and Gold, the works of Mens Hands, &c.* and ended with this, *They that make them, are like unto them; so is every one that trusteth in them.* At which *Julian* was so enraged, that he commanded them to be silent when he passed by: but *Publia* slighted that Precept, and called together her Quire of Virgins, who, at her Instigation, with greater alacrity, and louder voices, added in their singing of the former Psalm, another verse of *David's* Psalm, 68. 1. *Let God arise, and let his enemies be scattered: and they that hate him, flee before him.* Which so irritated the Emperour, that he commanded the Mistress of the Quire to be brought before him, whom (though

she was reverend for her Age and gray hairs) he gave in charge to one of his Guard, cruelly to buffet with disgrace; but she esteemed it an Honour, and returning home, persisted with greater Ardour in singing *Psalms* to the derision of Idolatry. There was one *Porphirius* a notable Droll, and *Mimick*, whom *Julian* made use of to disgrace Christianity by bitter jests, and ridiculous postures. This *Porphirius* to deride and make a jest of Baptisme, was baptized jocosely; but God Almighty brings good out of evil, and by a wonderful power converted this *Mimick*, so that he seriously professed Christianity, and constantly persisted in it. Upon which, *Julian* forgets himself to be a Philosopher, and was so incens'd (that one who exposed Christ should Adore him; and that the Action which was intended for the scorn of Religion, should so conduce to the Honour of it) that he commanded his Head to be severed from his Shoulders: such is the goodness of God, and power of Grace, to make of a deriding Scorner, a glo-

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rious professor of Christianity, of a Monk, a Martyr of the Lord Jesus. He caused his Army to keep their Winter-Quarters in *Antioch*, to oppress the Christians there, and commanded Provisions, which was bought by Merchants at dear Rates, to be sold at cheap. All the Fountains and Rivers he commanded to be polluted with heathenish Sacrifices: all sorts of Provision he commanded likewise to be polluted, defiled with devilish ceremonies, that so the Christians might either starve, or else by eating seem to give an Honour to Devils. The Christians detested this fact of *Julian*, bewailed the condition that they were reduced to: yet they drank of the Waters, and did eat of the Meat. The Apostle hath resolved the case, in 1 *Cor.* 10. 25. *Whatsoever is sold in the Shambles, that eat, making no question for Conscience sake.* *Julian* was very Ambitious of Glory; and though he was the professed enemy of Christianity, yet he endeavoured to gain honour by clemency. He made no Sanguinary Laws, yet his Bloody de-

signs could not be concealed: for those Cities in which the multitude of the Heathens were the greater, when in uproars and sedition they had cruelly massacred many Christians, he did not punish, but applaud them, and would jeer Christians complaining that their Brethen were slaughtered: of whom *Nazianzen*, "O illustious Prince, and full "of Clemency, that the righteous Judge "saith, what great matter is it, that one "*Grecian* kills ten *Galileans*? Is not now "his cruelty manifest to the world? are "not such words a sanguinary Edict? *Nazianzen* could not but with the greatest reason and justice think, that the license and impunity in murthering Christians in Popular tumults, was most equivalent to the most severe Edict of Persecutions: and therefore he thus bravely accuses him of persecutions, and removes the Vail of his pretended Clemency and Patience: he set out publick Edicts for the Destruction of our Sacred Churches. Shall I pass by his violent seizing upon the Churches treasure, a depradation that flows from coveteousness,

neſs, as well as impiety? The contumelious handling with prophane Hands the ſacred Utenſils? ſhall I conceal the Tortures that Biſhops and their Flocks have endur'd for Religions ſake? ſhall I not mention the Pillars that have been dyed with the Blood of thoſe that have been bound to them, and dreadfully ſcourged? ſhall I bury in Oblivion the feral actions of the Sagitary, who running up and down the Cities, handled Chriſtians more cruelly than they would do their Barbarous Enemies? The mention of all theſe things, I will wave. Who is ignorant of the *Alexandrian* cruelties, where the Tumultuous and Turbulent people added this to their Impieties, they filled the Temple with the Blood of Men and Beaſts, and that under the command and conduct of a certain Imperial Philoſopher? The ſeditious Conſpiracy of *Eliopolis* is known to all: The fearful rage of *Gaza* is unknown to none; by which they gained this admiration, Honour and Eſteem. The cruel Frenzy of *Arethuſa* made them, who were otherwiſe obſcure,

famous. At *Askelon* and *Gaza*, Cities of *Palestine*, the Heathens rip't up the Bellies of Priests and Virgins, and having filled them with Barly, threw them to be devoured by Hogs. At *Eliopolis* they cruelly massacred *Cyril* a Deacon, and having cut up his Belly, tasted his Liver. The *Eliopolitans* used the sacred Virgins cruelly and barbarously, they stripped them naked, exposed them to publick view, cast all imaginable disgraces on them, Shav'd their heads, and then cut them in two; and that Hogs might eat their Bowels, they threw Barly on them. At *Arethusa* very grievious cruelties were exercised upon the Christians of the City, especially upon *Marcus* their Bishop, who having in the time of *Constantine* caused some Heathen Temples to be destroyed, *Julian* being Emperor, by reason of the hatred which the Pagan *Arethusans* had conceived against him, had fled; but upon notice given him, that many of his Flock were cast into Prison, he returned and delivered himself into the hands of the Citizens, who, after various

ous and cruel Tortures, annointed his torn Body with Honey, and putting him into an Osier Basket, hung him up in the Air to be stung to Death by Wasps; but even then he spoke mildly to them, saying, I am above, and you below: which was Prophetical, noting that glory which he was presently to receive. By the Testimony of this City of *Arethusa*, though a *Pagan*, it appears that the generous constancy of this Ancient *Marcus* was the glory of Christianity, and the confusion of *Paganism*. This Persecution reacht the West; for *Constantius* had removed the Altar of Victory outof the Capitol, which the Senators of *Rome* that were Heathens redeemed, and the Estates of those Officers and Courtiers of *Constantius*, which were Christians, were confiscated, upon pretence that they grew rich with the Spoils of Heathen Temples. *Julian* in his Edicts was not ashamed to insert, that Christians, when they were despoyled of their Estates, could not complain of Injury done to them, because their Master exhorted them to

Charity, and commended Poverty as the means of Perfection: And if other pretexts was wanting, this was always ready: so that the Estates of Christians were not Secure. Unquestionably, *Rome* and the *Western* Church, during this persecution, yielded Confessors and Martyrs: for the *Roman* Senate was composed of Christians and Pagans: and the implacable hatred of these was manifest against the other. In the Reign of *Julian*, *Gordianus*, Prefect of *Rome*, commands *Januarius* a Presbyter (whom he had cast into Prison, not as a Christian, but as a Malefactor) to appear before him; But *Januarius* was so assisted with the Divine Spirit, and applies himself to *Gordianus* in great Piety and Prudence, with such success, that he converted him; whereupon at Night *Gordianus* comes to *Januarius* in Prison, with his Lady *Marina*, and testifies his Repentance, and extraordinary sorrow, that he had been the Author of Shedding Christian Blood; and therefore upon hopes of obtaining pardon from Almighty God, and that he might shun Eternal Torment, he desired

desired to be Baptized: wherefore *Januarius*, after he had further instructed, and stronglier confirm'd him in the Faith of the Holy Jesus, Baptized him, with his Lady *Martina*, and Fifty-three others of his Family; concerning which, *Clementianus* a Tribune acquainted *Julian*, who being extreamly incens'd, attributes this miraculous grace of Providence to Magical Incantation; removes *Gordianus* from his Dignity, and substitutes *Clementianus* in his place, who summons *Gordianus* before him, whom, after dreadful Torments, he beheads, condemns his Lady to Slavery, and Stigmatizes *Januarius* as a Rogue. That nothing might be wanting in *Julian* to extirpate Christianity, he prohibited Christians to teach, or to be taught humane Learning: concerning which, it is Queried, Whether by *Julian*'s Edict Christians were only prohibited to teach, and liberty permitted that they might be taught? or whether they were prohibited both? *Baronius* admires that *Lozymen*, *Socrates*, *Ruffinus*, and St. *Austine* himself should aver, that by *Julian*'s

an's Edict Christians were prohibited to teach, and to be taught in the *Gustive* expresly. *De Civitate Dei Lib.* 18. *Cap.* 52. speaking of *Julian*, saith, "Did not he persecute the Christians, when he prohibited them to be taught, or teach the Liberal Sciences? *Julian* in his Edict as appears, *Epistle* 42. only prohibits Christians to teach. This Law, saith he, concerns Governors and Teachers; as for young men, they that will go and learn, let them not be prohibited: for 'tis unjust to hinder those who are Ignorant to use those Methods whereby they might attain knowledge.

Marcellinus relates, that he prohibited Professors in *Rhetorick* and *Grammar* to teach Christians; for which fact of his his great Admirer justly stiles him inhumane, and unmerciful. But this difference may without great difficulty be reconciled. 'Tis acknowledged that there was in the Edict a Liberty for young Children to be taught by *Pagan* Masters, that they might be corrupted; for Youth is ductile, and easily to be seduc'd by eloquence, and learned cheats. But

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those Children that were confirmed in their Religion, those Christians that were of maturer years, he permitted not the learning of Oratory, and those Liberal Sciences.

Nazianzen Saith (who so bravely argues against the Impieties and Cruelties of *Julian* with a torrent of Eloquence and reason in those noble Invectives in which Oratory and Judgement do contend for Empire) in lively Colours depaints the execrableness of this Fact, 'Tis reason that Eloquence should Torture him, who had committed so great a Crime against it. "O Lightest of Mortals! "whose cruelty was so insatiable, that "thou shouldst deprive Christians of the "Learning of *Rhetorick*, and the study "of humane Learning! I ask thee, what "thou intended'st by this Decree? what "reason moved thee to deny Christians "the liberty of studying Eloquence, and "Philosophy? if thou couldest produce "a just reason, we should be afflicted, but "not complain: for as we have learned "by Arguments and Discourse to over-"come, so by the same methods to yield

and

"and be vanquished. Upon this Decree *Musonius* a Christian Orator and Philosopher left his School. *Victorianus* (whose great Learning erected him a Statue in the *Roman Forum*; whose admirable conversion in his old Age, St. *Augustine* piously describes, *Lib.* 8. *Cap.* 5.) forsook his Chair, that he might retain Christianity. It is evident that he interdicted, not only Teaching but the study of Languages, and Polite learning. If we enquire into the reason of this Hellish Policy of *Julian*, take it from *Nazianzen*: "He feared the confutation of "his Impiety, the strength of which lay "only in the Pomps of words, and fineness of speaking, not in the knowledge "of Truth, and depth of Reason. *Julian* very well knew, that Christians teaching their Scholars out of *Pagan* Authors, could by solid Arguments demonstrate how vain the Worship of the Heathen gods were, and so by rendring that worship impious and ridiculous, they might create in their Scholars a dislike of the Heathenish Idolatry, Theology, and so with more ease bring them

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to Christianity; and if Christians were versd in those Authors, they might easily detect the vanity and impiety of *Paganisme*. This made *Julian* so severely to prohibit not only the study, but the teaching of humane Learning. Those methods which the Divine Wisdom commanded for the flourishing of Christianity, he appointed to be exercised for the reviving of *Paganisme*, of which his own Letter to *Arsatius* the Arch-Priest of the Heathenish Superstition in *Galatia*, is an ample Testimony.

"Let us cast our eyes upon the things "by which the Prophane (thus he Blas-"phemously disgraces Christians) religion "of Christians did increase. Let us regard "their Hospitality to Strangers, their "Religious care in burying of the Dead, "their great disgrace to us in counterfeit-"ing Holiness: Let all these things be "sincerely performed by us; Nor do I "only command this to be observed, but "that you cause all the Priests in *Galatia*, "either by compulsion, or perswasion, to "live soberly and gravely, and degrade "them that do not, with their Wives,

Children

"Children, and Servants, serve the Gods "with a most serious attention. Build "Hospitals for the receiving of Strangers, "not only those who observe our Religi- "on, but those that are in necessity.

Upon this Edict of *Julian*, *Nazianzen* makes these pious reflections. "*Julian* (saith he) perceiving that our Religion "was famous for the Heavenliness of its "Doctrines, and greatness of its Miracles, "what does he, but (like *Rabshakeh*, who "would discourage the *Jews* speaking in "the Jewish Language) destroy the Chri- "stians by introducing those rites amongst "the *Pagans*; he caused Schools to be "built in all Cities and holy places, where- "in holy Offices might be performed, "Seats higher, and lower, according to "the quality of Professors, who should "regulate in their Lectures the manners, "or illuminate the understanding of their "Auditors with profound Doctrine; so "that by alternate praying, and singing, "they might Worship the gods, accor- "ding to the discipline of Christians; and "that evil and unjust men might be "publikly rebuked and punished. It infi-

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nitely Tormented *Julian* to perceive, that many of their Wives, Children and Servants, became Christians: for he found that Christianity gained an esteem in the World by the admirable Conversation of its professors; and therefore to hinder its Progress, and to make *Paganism* equally Glorious, he built most stately Temples, and adorn'd them after the manner of Christians: Upon which design of his, *Nazianzen* makes this excellent remark. "*Julian's* endeavours "(saith he) carried only an exterior paint, "an outward Pomp and Beauty; but "our endeavours are to embelish the In"ward Man; We labour most to turn the "eyes of men to behold those things "which are only perceived by the un"derstanding, and Soul of Man: by "these methods we instruct the People. And indeed, it was easy for *Julian* to imitate the Christians in the Splendor, Magnificence and Ornaments of Temples, in Rites, and Ceremonies, these are exterior: but to imitate our Manners, the Holiness of our Conversations, to raise the minds of Men to Heavenly designs,

signs, to enrich their affections by making them Heavenly and Divine: this is above the Sphere of *Paganish* Devotion.

That the Apostate might leave no means unattempted to extirpate Christianity, he encouraged the *Jews* to rebuild the Temple; which sumptuous and sacred Pile, according to our Lords Prediction, was laid in ashes by the *Roman* Army, under the Command of *Vespasian*, and *Titus*. And though he abused the *Jews*, and drolled upon their Religion, yet knowing them to be mortal Enemies to Christians, and that their advancement would tend to the debasement of Christianity, he flattered and encouraged them. In his Epistle to them, he desires their prayers for his good success against the *Persians*, and that their prayers might be more fervent and effectual, he released the tribute which *Constantius* laid upon them, of which, that there might be no memorial, he burnt those Exchequer-Rolls in which the Rates of their Imposition was Recorded; and promises them, upon his Victorious return from the *Persian* Expedition, to

rebuild

rebuild *Jerusalem*, and fill it with *Jews*, and inhabit in it himself, that with them he might Sacrifice to the Powerful and Gracious God. He commanded the *Jews* to offer Sacrifice, to which they presently returned, That their Laws would not permit them to offer Sacrifice out of *Jerusalem*, and therefore desired him to restore the City, and build the Temple: which request of theirs he granted, and issued out an Edict for the rebuilding the City and Temple, and gave the charge of the speedy dispatch of this affair to *Alipius* Prefect of *Antioch*, sometimes *Viceroy* of *Brittain*. The *Jewish* Women with so great a Cheerfulness encouraged this work, that they sold their Jewels, their Ornaments, and their Cloaths towards the defraying the Charges: they spared not their delicate and tender Bodies, but in their Richest Attire would carry Mortar towards the building of this Structure. But God wonderfully frustrated this enterprize. *Cyril* Bishop of *Jerusalem*, being returned from Banishment, was not at all dismayed, but comforted his dejected

Flock, by assuring of them, that the Issue of this undertaking would be the compleat fulfilling of our Saviours Prediction, that one Stone should not be left upon another: And accordingly it happened: for whilst the *Jews* were busied in throwing away the Earth, and Rubbish, Flaming Balls of fire issued out of the Earth, which burnt many of the Workmen, and consumed their Tools and Instruments designed for the building of the Temple; and as oft as they renewed the attempt, so oft they were repulsed by Fire. There were heard hideous noises, and a prodigious Earthquake, which threw up the Stones that remained in the old Foundation. This is not only averred by Christians, but likewise by Heathens.

To this miraculous Fire in the Earth was added a miraculous Light in the Heavens, which appeared in the form of a Cross, and powdered the Garments not only of Christians, but Pagans, with Crosses. Thus that Name and Figure which was contemned upon Earth, appears in the Heavens as a Divine Trophy.

Trophy. *Chrysostom* in his 2*d* Homily against the *Jews*, after he had given a Narrative of this miraculous Fire, thus directs his discourse to his Auditors: "If "you go to *Jerusalem*, you shall find the "Foundations cleansed: we are all Wit-"nesses of this, done it was, done not "long since, in our time. Consider now "the Triumph of Christianity. This did "not happen in the Empires of Pious "*Cæsars*, lest any one might say, that "Christians encouraged by their Empe-"rors, might suddenly fall upon the *Jews*, "and so frustrate their intentions. No, "but it was, when the affairs of Christi-"ans were deplorable, when *Paganism* "flourished, when Liberty was denyed "us, when we were all in danger of our "Lives, when Believers lay concealed in "their Houses, and fled into desarts; "then these things happened, that the "most impudent might not have the least "occasion to deny, or palliate this thing. At this *Julian* was so enraged, that he intended to persecute the Christians as *Magicians*: for those cannot see the Methods of Divine Providence, whose

eyes the God of this World hath blinded. He was confident of being Victorious in *Persia*; he vowed upon his return to put *Basil* and *Nazianzen* to cruel deaths, and that he would build a *Theatre* of those Materials which were prepared for the rebuilding of the Temple, in which he would Sacrifice the Christians to Devils: But God frustrated his cruel designs; his Vows were impious, and his Hopes a Dream.

JULIAN's

JULIAN's *Character.*

JULIAN was born of *Constantius* (who conspired the death of *Constantine* the Great, his Brother; who attempting the Purple, was slain in a Tumult) and of *Basilina*, a Religious Princess. Tho' the Soul be, in its Essence, far superior to the Body, yet it receives some inclinations to Virtue or Vice from it. Some may judge it a fond trifle, if I should attribute any thing of *Julian's* devotion to *Basilina*, or of his Apostacy to *Constantius*: Sure I am, that the disposition of Parents is many times derived to their Children. 'Tis a miserable vanity to attend, with the greatest care, the breed of Cattel, Horses, nay, Dogs and Swine, and neglect the qualities of those that are design'd for Marriage; the splendor of Gold and Silver, so dazling the eyes of Parents, that in the Marriage of their Children, they believe Riches makes the

Deformed, Beautiful; the Lascivious, Chast; the Fool, Prudent; the Debauch'd, Temperate; and the Prophane, Religious: Hence Springs a degenerate, weak, and vicious Progeny. *Julian* was of a graceful aspect, his eyes lively: he was not very tall, or bulky, but well compact; he had a good Head; and being of a strong constitution, was fit for the Sword and Pen: he had prominent Shoulders, which in his walking he was observ'd to move and shake; he had a strait Nose; the Nose is the symbol of sagacity, hence prudent and inquisitive men are (*nasuti*:) and 'tis a commendation for a person to be *Emunctæ naris*; his Mouth somewhat with the greatest: He was very talkative, his Tongue was seldome idle; he had a fat Neck, and bending forward; from the Crown of his Head to the Nails of his Toes, he carried a just proportion, and an uniform knitting of his lineaments, whereby he was strong and nimble; his Eyes whirl'd about; the cast of them was insolent and fierce; his Nose breathed injury and contempt; his Legs somewhat crooked, and his

Feet

Feet were always in motion: The ridiculous Figure and Compoſure of his Face gave an indication of his evil temper; he was always profuſe and loud in his laughter; his nodding uſually denoting his aſſent or refuſal. Being known to *Nazianzen* at *Athens*, he was a great obſerver of him, his geſture and mean; and thus ſaith of him, *I know, that I ſhall not be an ill conjecturer of him; tho' by nature, I am not fram'd for that purpoſe, yet the regularity of his carriage, and his frequent commotions* (he that knows well how to conjecture, is a good Divine) *manifeſted, that nothing of Chriſt appeared in him; his diſcourſe was with hæſitation and interruptions; his queſtions diſorderly, and not intelligible: his anſwers were not ſuperiour, they being not well digeſted, nor proceeding in a learned method, ſo ſuddenly preſſing upon one another. Why ſhould I thus particularly deſcribe them? Him I ſaw, before he appear'd, whom I beheld thus acting on the Stage: there are thoſe alive who knew, and heard me ſpeak theſe things, and will without difficulty atteſt it. The Levity of*

his nature made him inclinable to Revolt.

A good Face carries Letters of Commendations with it. *Galba* was deformed, which was hid by his Military Vertue, whilst he was under Command; but made him despised, when Emperor. The esteem which the Army had for his Valour and Policy, was lessened by this Sentence, which became Proverbial amongst them, *Anima Galbæ malè habitat.* This Grace of *Julian*'s did argue him effeminate, for he affected a long Beard to please the *Philosophers*, which made the *Antiochians* reflect on him. Their Satyrs he wittily answers in his *Misopogon*; the *Antiochians* would have him make Ropes of his Beard. He mattered not that Vermin should run up and down his Beard, as Wild Beasts in a Wood. He valued not the taking, or giving of a Kiss: Being sent, as *Cæsar*, into *Gaul*, to defend it against the barbarous Nations, that dwelt beyond the *Rhine*, living amongst the *Gauls*, who were lovers of, and inur'd themselves to Austerities, Labours, and Fighting with

with hardy and rude Nations, and that in the horrid Woods of the *Hercinian* Forest, He gave himself up to a neglect of all curiosity: seldom cut his Hair, or Nails: his Body was overgrown with Hair, so that he resembled a Goat. He in his *Misopogon* commending himself for his austere Life, abuses the *Antiochians* for their loose and soft Conversation, and retorts upon them, That *his Beard might make Ropes, if their tender Fingers durst touch the rough Hairs of it.* He so much affected Austerities, that he spent waking-nights on an hard Bed: so watchful, that when *Aristotle* held a Ball in his Hand, that at the noise of its fall, he might awake, and others had their Servants to rouze them; he could wake when he pleased. That great Christian Soldier *Scanderbeg*, that miracle of Policy and Valour, never slept above two hours in a Night. *Julian* never eat to fulness, and his meat was not delicious: when he was *Cæsar*, wintering at *Paris*, the Season being sharper than ordinary, he would not permit a fire to be made in his Chamber, nor in any Chamber of

Note:

Note: he was not at at all disposed to Covetousness; he affirms of himself, that *he horded up no Riches: if his Treasures were considered, he might be esteemed a King of Mimicks, Jesters, or Stage-Players.* He would often pronounce that brave saying of *Alexander, Where are your Treasures?* and answer, like a great Prince, *in the Coffers of my Subjects*: a saying worthy of an eternal Fame.

Queen *Elizabeth* had this rare happiness, never to be denyed by her Parliaments any Aid, or Mony. In her last Speech (worthy to be writ in Gold and Cedar) she, out of a Princely mind, remitted two of the Subsidies given her in that Parliament.

It was an excellent saying of *Julian*, that *It was a shame for a Wise man, that hath a Soul, to seek for Commendation from the Body*: he was a severe punisher of Crimes, by which admirable managing the Empire, he was both loved and feared. The Crown of a Prince is secured, when defended by the Hearts of his Subjects: this Love arising from the great goodness, and excellent qualities

ties of him, raises a veneration and reverence, that they dare not violate his Authority, abuse his Person, or offend his Laws. In the Ark was the Rod of *Aaron*, and the Pot of *Manna*, to note an excellent Prince, by Religion, by Justice, and Liberality, is his Subjects joy and maintenance: by his Rod, and Scepter, he rewarding and honouring men of worth, and discountenancing Vice and Impiety; his Person and Authority is loved and rever'd. He was a great pretender to Justice, and would say, that *Astræa*, who had left the Earth, *came from Heaven in his Reign.*

Amianus Lib 22. Cap. 10. relates that when he himself sat to hear and determine causes, he would unseasonably enquire of those, whose causes were depending before him, *what God they worshipped, and what Religion they professed?* yet no definitive Sentence was pronounced by him, but what was consonant to Justice. This was done by him, when he kept his Court, and lay in his Winter-quarters at *Antioch*, a City full of Christians, and therefore he

he deadly hated it. Notwithstanding all these flourishes; in the History is reported what Injustice he was guilty of: It will be evidently manifest that Justice did not guide him: the intent of him was evil. Generally he pronounced a just Sentence betwixt man and man in civil causes; but what disorders he permitted in his Court, are before recited; what injustice he exercised against Christians; how unjust and ungrateful he was to *Constantius*, endeavouring to divest him of his Empire, and Life, is declared. In his *Misopogon*, he takes notice of *Constantius* his former favour to him, and his succeeding enmity; and commends himself for giving an honour to his *Manes*; yet does not attempt the palliating his ungrateful Treason. The *Antiochians* truly accused him of the highest injustice: hence it was usually spoken amongst them, ἐδε τὸκ, ἐδε τὸκ ἠδέχησε πόλιν. By those initial Letters they meant *Constantius*, and Christ, neither of which injured their City: which Letters are the *Lemma* subscribed to King *Charles* the Martyr's Picture, drawn before

before his incomparable Works. *Julian* replies, *Constantius* never injured the City, but by creating me *Cæsar*: but that by the Divine Providence turned to the Honour of Christ, and the joy of the *Antiochians*. That *Julian's* Justice was not perfect, *Marcel* acquaints us; that he admitted persons to enjoy Freedoms, Offices, and Honour in Municipal Cities, whose Birth, and Quality made them uncapable of such priveledges and dignities. The *Donatists*, who took on them the name of Christians; famed him for Justice: the Answer to them, take from the Pen of St. *Austin*, *De Civ. Dei. Lib.* 5. *Cap.* 20. *Qui Constantino Christiano ipse Apostate Julianus, &c. That God, that gave the Empire to Constantine a Christian, gave it to Julian the Apostate*, whose ardent desire of Command put upon him a fatal Imposture. *Ep.* 166. *Ad Donatistas*, *Julianus desertor Christi, et inimicus, &c. Julian* the desertor, and enemy of Christ, at your petitions presented by *Rogatianus* and *Pontius*, gave an indulgence to the destructive Faction of *Donatus*; but at

that

that time, when he opened the Churches to Hereticks, he opened the Temples to Devils; by this means he imagined the name of Christ must utterly be extirpated: he envying the Unity of that Church, from which he Apostatised, permitted Sacrilegious Divisions. This is the so famed Justice of *Julian*: from whence it is observable, that he gave not these Immintives to the *Donatists*, upon the account of Justice, but to destroy the Christian Religion. Note, an Universal tolleration is a means to ruine the Gospel. *Epist.* 48. *Ad Vincent.* charges the *Donatists* with this absudity, that they could not call him just, whom they confest to be an Idolater: to this may be joyned, he was devoted to Divinations; his lucky *Omens* encouraged him to rebel against *Constantius*; and his unlucky *Omens* could not disswade him from his ruine. The Philosophical reasons which *Marcel.* gives for Divinatons, are not tollerable: who can vindicate *Julian* from this notorious Injustice, that to give, as he judged, a true prospect of future Contingences, he would cause

cause the Bellies of Virgins to be ript up, that he might inspect their Bowels, whilst they were miserably giving up their last Breath; He was indefatigably industrious: his Pen and Sword was always imployed. As *Julius Cæsar* would awake at Midnight to Study and Write; so *Julian*, in the heat of the *Persian* War, Wrote his seven wicked, and Blasphemous Books against Christ: of which thus St. *Jerom. Julian Augustus in his Parthian Expedition belch'd out Seven Books against Christ*; according to the poetical Fable, he wounded himself with his own Sword. *If I should attempt to answer him, I suppose you would forbid me, lest I should return his Blows with the Club of Hercules*; (i. e.) *with the Doctrines of Philosophers and Stoicks.* In the Battel he was apprehensive of the Power of our *Nazarene*, whom he usually called a *Galilean*: a Dart being struck into his Bowels, gave him the just reward of his Virulent Tongue. The *Pagans* vaunted, that he was adorned with all the Cardinal Vertues, as so many resplendent Jewels. We have prov'd him

him culpable of Injuſtice; that they were not in him true virtues, is evinced in the 6th Query. The Luſtre of all his natural or acquired endowments, were ſullied and Eclipſed by Vain-glory: the immoderate deſire whereof, hurried him into thoſe actions, that have rendred him odious, and his name deteſtable. 'Tis true, a Prince ought to preſer his Honour to his Life: to live, is common with us to Beaſts: to live well, is peculiar to men: a Mans Life is not to be meaſured by his years, but actions; what a ſlave he was to vain-glory, the Precedent diſcourſe manifeſts. It was this which made him ſo great a Perſecutor.

Trajan the Emperor, as ſoon as ever he was Informed, that the Chriſtians were not thoſe perſons they were Slandred to be, recalled his Edicts, and the Perſecutions ceaſed: But *Julian*, knowing the Rites and Lives of Chriſtians, yet continued the moſt enraged Perſecutor of them. Certainly vain-glory was the cauſe he believed, that *Cornucopia*, and all Felicity waited on him. He did

not

not at all queſtion, but he ſhould return Triumphant from the *Perſian* Wars: and ſince ſo many Emperors did uſe their utmoſt endeavours, and that for many years, to deſtroy Chriſtianity, but all their attempts proved vain; he, if after the accompliſhing the *Perſian* Victories, he ſhould triumph over the Holy Jeſus, who was the Son of God, what Glory did not he promiſe himſelf then? certainly, he ſhould be ranged amongſt the Stars. In him concur'd all thoſe great excellencies, and vaſt Dominions which commended him to the World, and were never in any other. 'Tis a certain Argument, that the baffling of his Councils, Arms, and Artifices, and his Divine Death, was an undeniable teſtimony of the Veracity of the Holy Goſpel.

Qu. I.

Whether did Constantius *Politickly in Creating* Julian, Cæsar?

1. HE had experience of his Brother *Gallus*'s aspiring.

2. By this means he did that action, whereby the division of the Empire was threatned: and division makes way for ruin. He was so near a Kinsman, that if he gained the Authority, and won the Soldiers hearts, he was in a fair way to make himself Emperor. The Barbarous Nations had passed the *Rhine*, and wasted *Gaul*. *Constantius* saw almost all the Provinces subject to the *Roman* Empire, destroyed by the inroads of the *Barbarians*. The *Franks*, *Almains*, and *Saxons*, had taken, and sacked Forty Cities, seated upon the *Rhine*; and together with a great spoil, had carried the Citizens, and innumerable company of the Country

Country People into Captivity. The *Quades*, and *Sauromatæ* made their incurſions into *Panonia*, and upper *Myſia*. The *Perſians* in the *Eaſt* began to be very troubleſome. *Conſtantius* reſolving in his mind what courſe to take, for he alone was not able to bear the weight of the Empire, and he durſt not create a *Cæſar*: In Man the deſire of command, and dominion is boundleſs; he could not think of any that would be faithful to him, but ſuſpected all. His Empreſs *Uſebia*, ſeeing him thus uncertain, addreſſes her ſelf to *Conſtantius*, concerning *Julian*, in this manner; *This young Man is of no great Parts, and hath devoted himſelf through his whole Life to Study, and Letters, and totally wants the experience of publick affairs: the conſtituting of him Cæſar, does more fit our concerns, than the Creating any other Perſon; for if he manageth the Government fortunately, the good ſucceſs will be attributed to* Auguſtus; *if not, he will dye, and then* Conſtantius *will have none left of his Family to be advanced to ſo great a Dignity.* *Zozymus* gave this Chararacter of *Euſebia*,

Eusebia, That she was a Lady of Singular parts; that her Wisdom surpassed that of her Sex; that she had acquired the perfection of Learning. *Constantius* being jealous of *Julian,* he indeed gave him the name of *Cæsar*, but invested *Marcellus* and *Salustius* with the Power: but afterwards, by the advice of the same *Eusebia,* he removes *Salustius* and *Marcellus*, and solely invests *Cæsar* with the Dominion: here was *Constantius*'s unpoliticknes; he trusted him with Power; whom he had formerly disobliged. It's natural to Men to hate those who have injured them. *Constantius* in an eloquent Oration commends *Julian* to the Soldiers; they by Gestures and acclamations approving the election, *Constantius* invests *Julian* with his Grandfathers Purple: then *Julian* whispered to himself that Verse of *Homer,* which intimated, that he feared Death attended him; and his Dignities, and Royal Purple, would hasten his Destruction. *Zozymus* saith, *Julian was thus advanced, not that* Constantius *had a Love to honour him, but a resolution to destroy him*: but this is utterly false: it's

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an invidious calumny cast upon *Constantius* a Christian, by two inveterate Enemies of Christianity, *Zozymus* and *Eunapius*. *Constantius* designed to put *Julian* to Death, when he was a Child; and threatned him with Death at *Vienna*, for giving his Brother *Gallus* a Visit; and yet *Constantius* advances *Julian, Cæsar*, to the highest Power and Dignity; contrary to that known axiom in true Policy; *A reconciled enemy is never to be confided in.* *Julian* could not forget the intentions of *Constantius* to kill him: from which he was once diverted by reason of his Minority, and afterwards by the powerful intercession of *Eusebia* the Empress. There is no more mischievous Policy in the World, than to engage Enemies, and neglect Friends. That Prince Reigns securely, and under him his Subjects flourish, who is both feared, and loved. He who sways the Scepter, has usually many fawning Sicophants (alas for poor Seduced Princes!) whose pretended Service is only self-interest: who under shew of Fidelity and true Allegiance, cunningly

design their own advantage: but a prudent inspection will detect the fallacy of these Parasites; and wisdom will give him a true estimate of persons. There is no Prince without enemies, and of those amongst his own Subjects. Valour and Justice makes him feared: and liberality and bounty bind the hearts to him with an inviolable chain of affection. The late *German* Wars give a notorious example of the Treachery of a reconciled Enemy. Cardinal *Richlieu* (when *Gustavus Adolphus* descended into *Germany* to revive the ancient glory of the *Goths*, to perplex *Ferdinand* the Third) by a fine Policy insinuated so into the Council of *Ferdinand*, that the Emperor removed *Wallestine* from being the General, and invested Count *Tilly* with the Dignity: whose 12 years Laurels withered at the battel of *Leipsick*, where the fortune of *Gustavus* put to flight 24000 Captains, every one of his Soldiers deserving that Honour, fighting under the Command and Conduct of the most valiant *Tilly*; who after he had beaten General *Horn*, and was pas-

sing

ſing the river *Leck*, was ſet upon by part of *Guſtavus*'s Cavalry: conſidering the number on both ſides, the fight was the moſt Bloody of any in *Germany*, where *Tilly* loſt his Life, but not his Honour. In this declining eſtate of the Empire, a General was to be choſen: none by the Emperors Council was thought fit to command the Army, but *Walleſtine*; who remembring this removal from the General, ſeemingly denyed that great employment, politickly covering his ambitious revenge. The Empire wanted an experienced *Generaliſſimo*, and none was ſo able to give a check to *Guſtavus* as *Walleſtine*, a Soldier politick and valiant, but as Capricious as any that ever was in the Head of an Army, after he had left the World. Know, *Guſtavus* was not immortal: and he having given a check to the *Swediſh* Victories, opened his tumour, and diſcovered his Latent revenge: for his crafty dealings with the Emperor had procured an unlimited Commiſſion at *Ægyra* in *Bohemia*, where he commanded his Soldiers to take an abſolute Oath

to himself, not mentioning the Emperor; and to confirm them in this design, he gave three months pay to the Army: but the Emperor prevented him by securing *Prague*. Duke *Pernard* durst not trust him. *Gordon*, *Leasly*, two Noble *Scottish* Gentlemen, and *Butler*, no less excellent an *Irish* Gentleman, inviting four of his Principal Officers to Supper, which were his greatest confidents, the entertainment ending with the life of the Guests, the gallant *Butler* runs up to *Wallestine*'s Chamber, Kills the Guard, breaks open the Door, with astonishing Salutation, *O Traytor to the Empire, and Emperor, art thou there!* By this Surprize he makes him uncapable of Defence, unable to command his reason, and by his Partizan destroys him, and throwing his Body into the Yard of the the Court, reduced an Army of 40000 men to the obedience of the Empire. *Marcellinus* enviously charges *Constantius* with being a Coward, upon what reason I know not: 'Tis true, his Arms were not so successful against the *Persians*, as he desired. *Augustus*, called the Darling

of

of Fortune, made the River *Euphrates* to be the utmoſt *Eaſtern* bound of the *Roman* Empire: but whether his fear, or envy, was the reaſon of that Determination, the politick Hiſtorian ſaith he could not give a good conjecture. *Euphrates* was a ſufficient defence againſt the attempts of the *Perſians*. The paſſing of that River was certainly fatal to any Prince, if his Enemy would decline a Battel: for he muſt fight with Hunger, and Sands. *Julian* found the ſad experience of this. *Alexanders* matchleſs valour became victorious by the confidence of effeminate *Darius*. What could withſtand the order and diſcipline of *Tammerlin*'s numerous Army? How fatal the *Turkiſh* expeditions have been againſt *Perſia*, the fate of the illuſtrious *Baſſa Ibrahim* ſufficiently evidences. It's impoſſible that *Conſtantius* ſhould be juſtly accuſed of Cowardize; who was conſtantly Victorious over all the Barbarous Nations that invaded the Empire, deſtroyed all Rebels, continued a terror to the *Perſians*, and always fought in the Head of his Army, and in all humane probability

probability had deſtroyed *Julian*, if Death had not prevented him. It ſeems very ſtrange, that *Conſtantius* did not ſooner diſcover *Julian*'s ambition: ſo true is that of St. *Auguſtine*, *Lib.* 5. *Cap.* 21. *De civit. Dei.* *Qui* Conſtantino *Chriſtiano ipſo Juliano Apoſtatæ*, &c. *He who gave the Empire to* Conſtantine *a Chriſtian, did likewiſe give it to Julian the Apoſtate, whoſe admirable parts his Sacrilegious ambition ſoiled and abuſed.* *Conſtantius* ſets ſpies upon *Julian*, narrowly to watch him, whether he wavered in his Religion: yet *Conſtantius* appointed *Mardonius* and *Editius* to teach him: and in his Journey to *Epheſus* he fell into the familiarity of *Jamblicus* and *Proeretius* at *Athens*; he was a great Admirer of *Libanius*, theſe inſtill'd the principles of Idolatry into him. It ſeems very ſtrange, that *Conſtantius* did not ſuſpect him; for *Conſtantius* was wholly devoted to Chriſtian Religion, and very watchful to preſerve the Dignity of it. Companions may diſcover the humour of a Perſon; thoſe ſpies were certainly faithleſs: If *Conſtantius* had known, that he

he converſed with heathen Philoſophers, and thoſe that were known Magicians, certainly he would have ſuſpected him as to his Religion. His own words, and the acclamations of the People manifeſted that his deſign was the Empire. When he came to *Vienna*, he received News, that the *Barbarians* had taken and ſacked *Colonia Agrippinæ* (now *Colen*) a great and well fortifyed City, which made him break out into theſe expreſſions, *I ſhall dye inveſted with Honours, and encompaſſed with dangers*; words that import the height of his Ambition: for what is great, that is not difficult? The people encouraged him in his journey by their acclamations. When he entred into *Vienna*, an Old Blind Woman, at the joyful noiſe of the People, enquired what great Perſon came into the City? it was returned, *Julian Cæſar*, ſhe replied, that *It was he that ſhould repair the Temples of the gods.* I cannot but wonder that this paſſage ſhould not be carried to the Ears of *Conſtantius*. *Julian*, when he was in his *Aſian* journey, convers'd the Heathen Magicians,

ans, and by them was instructed in the Heathen Rites, and in the mystery of Divination, to which he was extreamly addicted. *Eunapius* saith of him, That *before he was* Cæsar *none knew what gods he Worshipped*: he did secretly worship the Heathen gods, whilst he publickly professed Christianity. Hypocrisy is a Virtue becoming an ambitious person; and this he practised so perfectly, that he fully imposed upon *Hilarius* himself. *Constantius* adhered to the *Arrians*, and was an enemy of those who professed the one Substance, amongst which *Hilarius* was a great favorour of that Faith; him *Constantius* banished: in vindication of himself he writes, and presents an Apology to *Constantius*, in which he hath these words: Nec levem habeo querelæ meæ testem, Religiosum *Cæsarum* tuum *Julianum. I have no mean witness for the justness of my complaint, Religious* Cæsar, *your* Julian *will sufficiently testify it.* This *Eulogium*, that he was a Religious *Cæsar*, could not drop from the Pen of *Hilary*, if he had not believed *Julian* a Christian, and a Catholick Christian. I have shewed before,

before, his diſſimulation; he favoured *Hilarius*, reſtored the Biſhops whom *Conſtantius* baniſhed. He had Poyſon in his perfumed Gloves, as the *Stellio* has various and beautiful ſpots upon its back, which it changes, yet the venom which lies in the Belly continually remains. Thus *Julian*, tho' he altered his inchanting meaſures, yet his dire intention to extirpate Chriſtianity continued. It ſeems no leſs ſtrange to me, that *Julian* being Six years *Cæſar*, *Conſtantius* did not plainly and timely detect the ambition of *Julian*, as he might eaſily have done. At ſome ſlight ſuſpition, he recalled *Saluſtius*, believing that the conduct, and the counſel of this great Commander was the cauſe of that great ſucceſs which *Cæſar* enjoyed in the managing of his Army: but after his departure, the Arms of *Cæſar* was very ſucceſsful. He ſent *Lupicinus*, one of his Lieutenants in *Brittain*, to repel the *Picts* and *Scots*, who drove them into their own Country. He built Ships, and brought Corn out of *Brittain* into *Gaul*; and after *Saluſtius* his departure, the *Saxons*, of all the *Barbarians*, eſteemed the

the most valiant, they were most expert in Military Discipline; they were very patient in enduring the troubles and hardships of War: These invaded the *Roman* Empire, but he repressed them: they Fought in the Woods, where *Cæsar* was always Victorious by the means of one *Carietto* a Son of the Barbarous King taken Prisoner. The *Barbarians* being thus broken, they sued for peace, which *Cæsar* granted them, but upon condition, that they should deliver up all their Captives, which they promised, but delivered not up all, but retained several, whom in former years they had carried Prisoners out of *Gaul*: to detect this fraud, *Julian* useth this fine Policy: those that by Flight escaped, he commands out of their Cities and Villages to come to him, and these by nearness of Kin, or by vicinity of cohabitation, or friendship, or by some other cause, acquainted him with the Name of each that remained Prisoner; these his Secretaries write down, which being done, he carries his Army beyond the *Rhine*, and commands the *Barbarians* to appear before

before him, aſcends his Tribunal, his Notaries being at his Back, he demands the Captives; they ſay, *that they had returned all*: he diſcovered the Cheat, by acquainting them with the very names of the Perſons that remained Priſoners amongſt them: the *Babarians* ſuppoſing the gods had diſcovered this ſecret to *Julian*, confeſſed, promiſed, and performed the reſtoring every Captive that was alive. *Julian* required pledges, *viz.* The Son of their King, and of the Primeſt of their Nobility: The King fell down before *Julian*, miſerably crying out, that he had no Son, for he was ſlain. *Julian* pities the King, ſhews him his Son, whom he had treated like a Prince: and having taken him, and the Sons of the Nobility for Pledges, he granted them a Peace, upon condition, that they ſhould never any more moleſt the *Roman* Empire. The Fame of *Julian*'s Victories flying throughout the Empire, the ſuſpition was greater in the Breaſt of *Conſtantius*, who ſends for two Wings of *Julian*'s beſt Soldiers: theſe march to *Conſtantius*. Afterwards he ſends

ſends for four more of the beſt and choiceſt of the Army. *Conſtantius* ſhould either have effectually ſuppreſſed *Julian*, or elſe not ſo plainly manifeſted his Jealouſy and intentions: but this was done by the Wiſdom of God, to permit ſo great an enemy of the Chriſtian Faith, and the perſon of the Lord Jeſus (Chriſtians he derided, calling them *the Worſhippers of the Man of* Paleſtine; *whom they eſteem'd a God, and the Son of God*) to be inveſted with the Empire, that the Lord Jeſus might openly Triumph over the moſt Fierce, Politick, Powerful and Implacable Enemy to his Name, Worſhip and Servants.

Queſt.

Queſt. II.

Whether there were any thing Divine in the Death of Julian?

TO enquire, whether in the death of *Julian* there was ſomething ſupernatural, is not an unbecoming deſign. 'Tis Superſtition to attribute every thing, which appears extraordinary, to a Præternatural Cauſe: Yet to aſſign all things to the uſual courſe of Nature; to neglect and deny the Hand of God, when it is ſignally manifeſt, is Impiety and Irreligion. Mortals are apt to be hurried with prejudice, byaſt with paſſion and private intereſt; to render their Enemies more odious, willingly attribute their Calamities to the revenging Hand of God. To avoid theſe extreams; and to clear the conceptions of things from Paſſions, becomes a Chriſtian. I hope my proceedings ſhall vindicate my Pen from ſuch imputations. I will therefore give a juſt ac-

account, what the Heathens themselves did think of *Julian*'s fatal blow. *Julian* himself, in his Sacrifices had many unlucky *Omens*, which forced him to complain, that *the Gods had forsaken him.* The threatning Appearances are recited in his Life: The Night before he received his mortal Wound, whilst he was offering his Depulatory Sacrifices to the gods, he was so terrifyed by the Sight of a *Meteor*, resembling a bright Star, that at the first sight thereof, an universal trembling seized on him, fear disturbed his Judgement; he imagined it to be *Mars*; he consulted his *Thuscan* Southsayers, who shewed him out of *Tarquin*'s Book, this Aphorisme, *That if such a fiery Light was seen in the Sky, no Battel ought to be fought, nor any great matter attempted.* He, who to a fond superstition was addicted to Divination, and adored *Augurs*, (such sort of Cattel swarmed in his Court and Camp) yet contrary to his menacing *Omens*, and the advice of his Diviners, he was hurried, by the Providence of God, into his ruin, which was a certain argument of his own innate Valour,

Valour, and of the Wrath of Heaven. *Ammianus Marcel.* His great admirer, doth aver, that from whence that fatal *Javelin* was thrown, God himself knew. *Socrates* relates, that *Calistus, one of his Guard, who wrote Julian's Life in Heroick Verse, and gave a description of that Persian War, affirms, he dyed, being fatally Struck by some Daemon.* That he was not wounded by any of his enemies, there is this full evidence: The news of his fall being brought to the King of *Persia*, a Proclamation was made through his Army, That if any of his Soldiers wounded the Emperor, he should be honourably rewarded: but none arrogated to himself that Fact, upon which in the next days Fight, the *Persians* upbraided the *Romans* with the perfidious Treason of killing their Emperor: but *Marcellinus* positively saith, that *Javelin* could not come from the Hand of a *Roman*: and *Julian* himself, after he was brought into his Tent, in his last Speech to the Philosophers, and great Commanders, blessed the gods, that he dyed not by Treason, nor the

hand of a Traytor. Some good Authors aver, that after he received that mortal blow, he threw his Blood into the Air, and in a rage cryed out, *Thou hast overcome, O* Galilean; *O* Galilean, *thou hast overcome!* When his Soldiers found him wounded, they were Struck with horror, and heard him curse the gods; he curſed the *Sun* for aiding the *Perſians*, and not himſelf; he complained, that Warlick *Mars* had denyed him aſſiſtance; that *Apollo* had been falſe in his promiſes; that thundring *Jove* did not prevent his fatal Wound, by caſting a Bolt upon him that threw the Dart; that inſtead of *Cornucopia*, and his other Tutelar and happy gods, Paleneſs, Famine and Death, thoſe unlucky Deities, were his Tormenting attendants. St. *Jer.* upon *Hab.* 3. 15. *God divides the heads of Princes*; thus comments, *We may apply theſe words to thoſe Kings, Emperors* and *Generals, who ſhedding the Blood of Chriſtians, have afterwards felt the Revenging Hand of God. This we have ſeen formerly verified in Diocleſian, Maximinian, and now lately in Julian.* When I was a Child, and

and inſtructed in *Grammar* Rules and Exerciſes, every City was filled with the Blood of impious *Victims*; unexpectedly news was brought of *Julians* Death, upon which, I heard a Heathen thus deſcant, *How comes it to paſs, that the Chriſtians ſay their God is patient, and long-Suffering, when no anger is more ſudden and preſent than this? For he would not defer his Indignation and Fury, no not for a little ſpace.* If we add the Teſtimony of Chriſtians, all unanimouſly attribute his death to the avenging Hand of God. Holy men, enlightned by the Divine Spirit, foretold it.

Athanaſius, comforting the Chriſtians who were ready to ſink under the weight of *Julian*'s Perſecutions, aſſures them, that *the Cloud would ſuddenly be diſſolved*, meaning, that *Julian*'s death was approaching. The like was that of a Holy man, who being ſcoffingly asked, *How was the Carpenters Son employed?* returned, *He is preparing a Coffin for* Julian. Theſe Propheſies were confirmed by his death, which ſhortly fell out. The notice of his death by

Revelations and Visions that God made to Holy men, are a Singular Testimony of the Truth of this. *Lozo, Lib. 6. Cap. 2.* When one was hastning to go to *Julian*, who was then in *Persia*, having seated himself in the high-way, by reason there were no conveniency in Houses, he retired into a Church, where he slept; and in his sleep he saw many of the Apostles and Prophets gathered together, who greatly complained of those injuries and indignities which *Julian* did to the Church: they entred into a consult, and after a long deliberation, whilst they were in suspense, two of them rose up and bid the rest be of good Courage, for they would go and put a period to *Julian's* Empire. The person having received this Vision, neglected his journey, expecting the end of the Vision; and sleeping the next night in the same Church, he saw the same company, and two persons, as stepping out of the way, and coming to them, told them that *Julian* was slain. He adds immediately another Vision made to *Didymus* a person in Holy-Orders, and very

very much addicted to Christian Philosophy, who was mightily affected with those impieties which *Julian* perpetrated to the ruin of Christian Religion; and that the Emperor should be so seduced, he betakes himself to Fasting and Prayer: the following night, as he sat on his Throne, being in an extasy, he saw, as it were, white Horses running in the Air, and heard the Riders saying, Tell *Didymus* that this very hour *Julian* is slain, and let him signifie this to *Athanasius*. *Theodoret* gives this account of one *Julian*, of the same name with the Apostate, he was a person that lived an ascetick Life, and when he was Twenty days journey from his Cell to the Army, he had this Vision, Whilst he was praying to God, who is the great giver of aid, presently his tears were stayed, he ceased to weep, and became of a chearful Countenance; the joy of his Soul appearing in his looks: His Confident asked him the reason of that Change; he returned, *The wild Boar of the Forest, the great enemy of the Vineyard of the Lord, was dead: on*

whom God had inflicted a most just punishmen, that he could no longer continue any designs against the Church of God: which caused the whole fraternity to throw themselves into an expressive joy. Afterwards they were certified, that the same day and hour, when this most divine and aged person acquainted them with the death of him who was the plague of Christians, he was removed into another World. If any one Scruple these Narratives, I must return, These Historians are not fabulous; and that though miracles and visions are not so frequent as they were in Apostolical times, yet they never ceased in the Church of God. *Chrysostom* is alledged as a person who affirmed that miracles were ceased in his time: yet I must aver, that those authorities of his, mean only the unfrequency of them, or else he forgets and contradicts himself: in several Sermons he confirms believers by them. I will assert, that the consequence of his death gives an evident Testimony, that it proceeded from the Hand of God. He was indubitably, a Prince of great

Wit

Wit and undertaking. God is the Author of Wiſdom; no Prince more abuſed his natural prudence than he, by burning his Ships. His great intentions were to deſtroy Chriſtianity, yet he would not elect any of his great Commanders, who were Heathens, to ſucceed him in the Empire: He cloſed his laſt ſpeech to his Commanders with theſe words, *I wiſh there may be found a good Ruler after me.* He was ſo confident of the humor of his Army, that he having ſo modelled it, did not at leaſt ſuſpect that it would declare a Chriſtian Emperor. The Army proffered the Purple to *Saluſtius* the Præfect. On a ſudden (a long time was not admitted for deliberation) *Jovianus* was choſen Emperor. Before the death of *Julian*, the State of Chriſtians ſeemed as moſt deſperate. Sweetly *Nazianzen* thus, *Our* (meaning Chriſtians) *Weapons, our Walls, our Strength, was only truſt and hope in God: when we were left deſtitute, and deprived of all humane aid, who remained to receive our Prayers, and defend us from injury, but God alone? O incredible Narratives of the Timerity*

merity of Julian! *whose hopes caused him to entertain such bloody designs; he vowed us a Sacrifice to Devils: us the Inheritance of the Lord, an holy Nation, a Royal Priesthood, to be the Satisfier of his Hopes, and the Crown of his* Persian *War.* Afterwards he acquaints us what Christians did, whilst God was deferring his anger and just revenge: *Sometimes we sent up our Prayers to Heaven, we made our humble complaints to our bountiful and dear Father; sometimes we were expostulating with him, as persons in great anguish of mind: Oh God! why hast thou cast us off for ever? why doth thine anger smoke against the Sheep of thy Pasture? But upon the Death of this Apostate, our mournful notes were turned into Triumphant Songs.* Bell *is fallen:* Dagon *is broken:* Sharon *is a* Wilderness: Lebanus *is hewen down.* In the same invective, at the news of *Julian*'s death, take the Christians joy; in which the abuses that Pagans cast upon them, and the Rites of Christians are seen. *These are the Lamentations of us* Galileans, *of us abject and scorned persons; of us who adore Christ, of us whom the*

Heathens

Heathens say, are the Disciples of illiterate Fishermen: of us who converse and sing with Old Women, and trifle with them our Nocturnal station, and vainly put away our Night Sleep: yet notwithstanding all the jeers you cast upon us, we conquer and subduc you. Where are your Counsellors, your Sacrifices, and sacred Mysteries? Where are those Victims which are privately and publickly offered? Where is that Art of Divination, by inspecting the Bowels of Animals? Where is the Vanity of their Predictions? Where are, the Conjuring Omens *given by Devils, who have actually entred the Breasts of Men? Where is famous* Babylon, *so much commended by great Pens? Where are the* Persians *and* Medes, *who were Captivated? Where are those gods who Commanded and were Subdued? who fought and defended, yet were conquered? What are become of those Oracles, and those threatning Predictions against Christians? Where is that Slaughter designed against them? (the day on which it was to be executed, and the names of those who were designed to be murthered, were recorded) they are all become vain, the Ostentations of the wicked*

ed are become like a Dream, which soon passes, and vanisheth away. The Church being reduced into straits, the Heathens insulted over it: on a sudden; the God of the Christians, the Lord of Hosts, did with his great and long Sword punish the *Leviathan*, that piercing Serpent, even *Leviathan*, that crooked Serpent. Certainly this was the mighty Act of God, that at his death an Army (though *Paganish*) should declare a Christian to be Emperor: one, who, under *Julian*, refused to Sacrifice; yet for his Valour and Military Conduct, *Julian* Judged necessary to keep in his *Persian* Expedition, who refused the Purple, until the Army professed themselves Christians; telling them, it was not fit that a Christian Emperor should Command a Pagan Army: but they gave a loud acclamation, crying, they were Christians; then he accepted, and proclaimed his usual Apothegme, *Vita Christus est.*

Qu. III.

Whether there be true Miracles, or not?

THe Opinion, that denies Miracles, too much prevails. By a Miracle, I understand that thing which is extraordinarily produced by a divine Power, it not being in the Sphere of Nature to be the cause of it. That has the nature of a Miracle, which is produced by a divine Power. Angels and Men have been the Instruments of working Miracles; but the principal cause was God. *Hobs* seems to assert Miracles, but so as he does other Truths, *Fitle & Fucate*; for his opinion of Fatal necessity is inconsistent with that of Miracles; withal he making the Magistrate to be the sole Judge of Miracles, takes away all Miracles: for to aver, that a Miracle is not to be accounted a Miracle, except it have the suffrage of a supream power, is to aver, there are

no

no miracles: therefore *Sp.* saies perspicuously, *There are no miracles; for thus he pronounceth, nothing can be effected above the power of Nature, otherwise the course of nature would be destroyed; for all things are carried on by a fatal necessity: If any thing therefore as a Miracle, should happen, the World would be averted.* To which I reply, that the course of this World is not managed by a fatal Necessity: for the conception of a Fatal necessity is contradictory to the notion of an Eternal Deity: and there can be no conception of Omnipotence and Infinite Power, but in a Being that is void of all imperfections, and includes in himself all Excellencies and Perfections. Liberty of Will, is without doubt one of the perfections of rationall beings: If Almighty God could have made the World otherwise than it is, or men more perfect than they are, then there is no fatal Necessity; but God acted Arbitrarily according to the good Pleasure of his own Will: if not, then he was not Omnipotent, nor Omniscient: he neither knows how, nor could produce a thing

better

better than it is: and that Being cannot properly be called Omnipotent, or Omniſcient, whoſe power and knowledge are limited. From the Divine Attributes therefore is evinced the poſſibility of Miracles: and the real exiſtence of them is proved by matter of Fact. The Nation of the *Iſraelites* being brought out of *Egypt* by the Power of God, had *Manna* miraculouſly rained upon them, which ſuffic'd for the maintenance of 3000 men every day; and if the meaſure appointed by the Divine Wiſdom was not obſerved by any perſon, who upon an apprehenſion of a want on the Sabbath-day collected a double quantity on the day preceding, the *Manna* by its ſtinking would prove hurtful to the takers of it. If ſuch a thing was done, how could it be but miraculouſly? that it was done, ſo many Thouſand people could not but be ſufficient Teſtimonies of it. And it could not be imagined that for ſo many years, ſo many Thouſand perſons ſhould be deceived. Our Lord and Saviour roſe from the Grave, upon the Teſtimony

of

of which Miracle our glorious Religion does consist: and his rising from the dead by his own Power, is a most invincible Testimony of the Truth of his Doctrine. His Apostles every where went abroad to Preach Salvation, only to be obtained by Faith in the Lord; and if they were assured of his Resurrection, they had sufficient encouragement: for what could be greater? they were to pass through the World, to Preach Religion contrary to the common humours of Mankind: And how could they expect a success of their endeavours, but by the assurance of him that rose from the dead, that he would constantly assist them? They were spectators of his ascension into Heaven, when he promised them his assistance, and nothing could resist him, who in the sight of Apostles was carried up into Heaven, acquainting of them, that all Power was given to him both in Heaven and in Earth: being thus encouraged, they went Preaching throughout the World, with that success, that within Forty years, some in most places of the

the world entertain'd those Mysteries, and that Doctrine which brings Salvation. What could induce the Apostles to undertake this employment? were they invited by Honours? No, they were judged the off-scouring of the World. Did Riches? they were Poor, or reduc'd to Poverty. Did Pleasures? they exposed themselves to all dangers, suffered various torments, and at last generally underwent those cruelties which crown'd them with a glorious Martyrdom. These things being done, and suffer'd by them, for what end, but the expectation of a future happiness? And what could make them believe that; but the Resurrection of Christ from the Dead? which tho' he foretold his Disciples, yet when he was apprehended, they all forsook him, one of whom denied him, and was made by a pitiful Maid so timerous and sneaking, as to abjure him: But afterwards he, and the rest, being eye-witnesses of his Resurrection, were so confident and magnanimous, that they all freely exposed themselves to the greatest dangers, tor-

ments, and death it self, in the defence and propagating that great Truth. If Christ be risen again, there is a Miracle: That he did Rise again, no greater testimony can be given for the proof of any other thing than for this. Had they any Learning to perswade the World? In what Academy were they brought up? They Preach'd the Gospel to every Nation: How came they to know the Language of every Nation? What Master taught them these various Languages? That they did know them, is evident by the success their Preaching had in the World. This is another evidence of Christs Resurrection; for they were not only eye-witnesses of it, but receiv'd the signal benefit thereby. Those Balls of fire, and that Earthquake, which frustrated *Julian's* attempts to rebuild the Temple of *Jerusalem*, certainly were miraculous. If the Narrative be true, certainly the Divine Power was exerted; and that it was true, the unanimous consent of Historians, not only Christians but Pagans, will perswade us: And that *Julian* commanded the Temple

ple to be rebuilt, is evident by his own Epistles now extant. That the *Jews* would embrace this occasion, is not to be question'd: that *Julian* had opportunity to accomplish his design, is not to be doubted: that he could not compleat his intentions, is, without scruple, solely to be attributed to the miraculous Power of God. *Machiavel* himself (no great friend to Religion) observes, and acknowledges, that before the destruction of any great Empire, or Nation, there are various Prodigies and Omens: but to what cause to assign them, he knows not. *Julian* himself, and those Philosophers which he admir'd, and which flourished in his time (which either professed *Platonism*; or rather a mixture of *Plato*'s and *Aristotle*'s Philosophy: such were *Porphyrie*, *Jamblicus*, *Ædesius*, *Maximus*, &c.) acknowledged Miracles and Prophesies. *Julian* was very much addicted to Divination, insomuch that when he was dead, there was found in one of his Temples a Virgin hang'd up, and her Belly ript open, that by the inspection of her Bowels, he might

discover future Contingencies. *Lampridius* relates some prodigious Actions perform'd by Philosophers and Philosophical Magicians, which concludes, that there are false Miracles; that there are invisible Spirits, Beings intermediate between God and Man, is undoubtedly true: But how they act, or what power they exert, is not certain to Mortals. That they are superiour to the capacities of men, is certain; but what additional power God confers upon all Spirits, either by themselves, or by their Instruments, we are not certain: Yet that actions are done through the Almighty Power of God, by the Ministry of good Angels and Men, superiour to those of evil Angels and Men, is unquestionable: And that those Actions could not be perform'd, except those good Angels and Men had been acted by a power infinitely above their own capacities, is equally true. That there has been false Miracles, or pretences, is granted: If no disguise, no real person;

son, if no Eye, no truth; if no hypocrisy, no sincerity. The very pretence to Miracles argues, that the whole World agreed in acknowledging that there were true Miracles. The sum of this discourse is included in these Two particulars: 1. Whether there is a Wise and Infinite God, which created the World? The denial of which puts a Period to this Discourse. That this World was formed by a fortuitous concourse of Atoms, is so ridiculous a conceit, so fantastick a *Delirium*, that no person of any Brains can admit. The World being created in time, attests the liberty of the Divine Will, and the verity of Miracles. Tis impossible to conceive that the World was eternal, for it is successive, and Eternity cannot be thought to have a *prius & posterius*: for mutation cannot agree with the action of a Deity: Every thing that is mutable, is imperfect: *Motus est ab immobili motore.* The change is in the object, not agent: The first cause must be *libra, & immutabilis*: These Mira-

cles cannot avert the course of Nature, but manifest the Power and Liberty of God: as unusual methods in an Army do not alter the Discipline, but manifest the Policy and Power of the General.

Quest.

Qu. IV.

If Chriſtianity be ſo excellent in it ſelf, how comes it to paſs, that vertuous Heathens ſhould ſo direfully perſecute the Profeſſors of it?

IT may poſſibly be queried, If Chriſtianity hath a real excellency in it? What ſhould be the reaſon, that ſuch vertuous Princes as *Trajan*, *Severus*, and ſome others, extremly deteſted it? that *Nero*, *Domitian*, and *Commodus*, who were Beaſts, or Devils in the ſhape of Men, ſhould hate it, is no wonder; but that ſuch a perſon as *Trajan* was a deadly hater of Chriſtians, and he had gained ſo great an eſteem for his vertues, that in the acclamations of the People to the Emperors, theſe words were uſed, *Sis Auguſto Felicior Trajano melior*: by which they ſignified, No Proſperity could be ſuperiour to that of *Auguſtus*, no goodneſs to that of *Trajan*: Therefore it muſt needs be judged, that Chriſtians

were esteemed rather Monsters than Men. *Suetonius* calls Christians, *a sort of men of a new and mischievous Superstition. Tacitus* saith, that *Christians, for their impiety, were hated by the People.* This does not derogate from, but advance the Glory of Christianity. For,

1. The Christians were deadly haters of Idolatry, and deriders of those gods, whom the Heathens adored: It cannot therefore be wondered at, that those persons, who conceived a real and true divinity of their gods, should with the greatest fury persecute those that deride them, and esteem them impious and Atheistical. Princes do most hate these two Crimes, Treason and Sacriledge; this is the greatest, next to which is *Læsa Majestas.* On this account those Oracles of the Law, such were *Ulpian, &c.* were vehement persecutors of Christians.

2. In the first Ages of the Church, many Heathens looked upon the Christians as *Jews*, and by the name of *Jews* Christians were signified. The Imperial Edicts, which were made to expel the

the *Jews*, comprised the Christians; for the first Christians were *Jews*. Christians came from *Judea*, and many of the *Jews* were really Christians: both *Jews* and Christians were deadly haters of Idolatry, which made them hated by the Heathens, who did not at first make the just distinction between Christians and *Jews*, as ought to have been made. *Dio* therefore relating of *Flavius Clemens*, and *Flavia Domatilla* his Wife, assigns the cause of their death; *they were*, saith he, *condemned to dye for Atheism. for turning* Jews, *but these were really Christians converted by St.* Peter, *and St.* Paul, *and dyed in the defence of the Faith of the Lord Jesus, which Faith causing as equal an hatred of the Pagan Idolatry, as the Jewish Religion did, this Pagan Historian accuses them of Atheisme and Judaisme.* The hatred against Christians must be the greater, by reason they were thought Christian *Jews*. The generality of the *Jews* was cursed of God, because they believed not on the Lord of Glory, whom they crucified, and hated. They were Seditious, and tumultuous, and

their

their wicked Rebellion against the *Roman* Empire, and those most dreadful acts perpetrated amongst themselves during the Seige at *Jerusalem*, rendred them odious to the Empire, and to mankind.

3. This deadly hatred being conceived against the Christians, it cannot be thought, but that all imaginable Arts, and all false rumours were presently contrived, and entertained against them by prejudiced persons. A Fame flew abroad, that *in the private meetings of Christians, all lascivious wickedness, and clancular impurities were committed; and that in their assemblies they did eat young Children.* Innocency can hardly be cleared before those Judges who are prepossest.

4. And there were some pretended Christians that were the scandal of the Cross of Christ, that though they carried the Name of Christians, were really Antichristians, which were guilty of most dreadful impurity, and horrid Villanies. This seemingly gave an occasion for Heathens to persist in their ill opinions

of

of Chriſtians: and what wickedneſs was acted by ſome pretenders, was attributed to the whole Body of Chriſtians. All theſe, in truth, did advance Chriſtianity, and make it more admirable in the eſteem of Wiſe and Sober perſons; for if the Opinion of the Heathen Deities was the cauſe of the Perſecutions of Chriſtians, then the diſpute is truly this, Whether the impure Pagan gods were rather to be worſhipped, than the true and only God, the God and Father of our Lord Jeſus Chriſt? In which it may eaſily be determin'd, That thoſe impure perſons, who pretended themſelves Chriſtians, and by that pretence gave a ſcandal to a moſt glorious Religion, when they were Challenged for their Faith, denied it, according to the moſt vertuous principles of Mr. *Hobs.* An Action of the Body, contrary to Conſcience, being internal, is juſtifiable.

5. How is it poſſible with any reaſon to condemn Chriſtianity? Look upon the Laws of the Lord Jeſus, can there be any more reaſonable, or pious? If

ſeveral

several persons of that persuasion have different lives, that cannot prejudice the truth, and excellency of Religion. *Let God be true, and all Men Lyars.* That Multitudes of Christians lived according to the Laws of their Lord, *Trajan* gives an evident Testimony; for he would frequently pronounce, that none suffered so much for their God, as Christians did. And *Plinius Secundus* his Proconsul in *Asia* (astonished at the multitude of Christians, who voluntarily dyed in the Profession of their Religion) writes to *Trajan*, and acquaints him, That the genuine Christians would for no Torments deny Christ; that he could not find them guilty of any Crime, that they met before day, and in their Conventions bound themselves in an Oath, not to commit any evil Act, such as Theft, Murder, Adultery, &c. which advances Christianity. He commands them to abstain from all private Meetings, and by the Law of the Twelve Tables, all such Conventions were prohibited. No wonder then, that *Trajan* was severe against the Christians, for he was

extreamly

extreamly superstitious, and vehemently addicted to Idolatry, and withal vicious; for although he was in outward appearance just; and certainly Valiant, and endued with many excellent vertues, yet these he sullied by his enmity to Christianity; the Principal vertue of man being Religion. Of his intemperance, and Sodomy, *Dio* accuses him. *Julian* himself in his Satyrical reflections upon the *Roman* Emperors, *When Trajan was admitted into Heaven,* Silenus *whispers* Jupiter *in the ear, that he ought to take great care of Ganymedes. Pliny's* rescript to *Trajan* so influenced him, that he commanded no search to be made for Christians; but if any Christians were brought before him, they should be punished: Upon which *Tertullian* hath this excellent remark: *He commands the Christians not to be searched for, because he knew them innocent; and yet he commands them to be punished, as though they were nocent: at the same time, when he pretends Mercy, he exercises Cruelty: when he is extreamly severe, he puts on the Vizor of Clemency.* In the last year of his

his Empire (as *Diocleſian* after him) he (finding by experience, that Chriſtianity could not be eradicated by perſecutions) iſſued a Command to his Proconſuls and Prefects, to put a period to them. To the Honour of Chriſtianity, it may well be conſidered, that the Swords of Perſecutors were drawn againſt Chriſtians; there were vaſt diviſions amongſt themſelves, and the Schools of the Philoſophers were open againſt them. *Conſtantine* the firſt Chriſtian Emperor had his Line ended in *Julian* the Apoſtate. The Poſterity of Holy *David* continued to the *Meſſiah*, of him Chriſt muſt come according to the Fleſh: But to manifeſt to the World, that the Glory of Chriſtianity depended not upon Empires, or a Secular Sword, the Poſterity of the great *Conſtantine* did not long continue.

Chriſtians were likewiſe rendred odious by inſinuations; that they were Enemies to the Empire. To make them deteſtable, the people were perſwaded, that they were Atheiſts, Rebels, and moſt wicked perſons; and therefore, if

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the *Roman* Empire was disturbed by the Arms of Barbarians, wasted by Plagues, or that Fires laid Cities in Ashes; if a Famine was caused by Drought, or Inundation, then, *Christiani ad Leones*, their Impieties were the cause of all the Evils that befell the *Roman* Empire.

These were grand mistakes; they were men of the most holy Lives, most abstemious, and greatest contemners of the World.

Tertullian, in his incomparable Apology, *Cap.* 1. speaking of Christians, *Their Kindred, their Mansions, their Expectations, their Esteem, their Dignity were only in Heaven.* One thing, with a briskness, he requests, That through the ignorance of its cause it may not be contemn'd, whilst persons are ignorant of it; and so truly asserts, That *the first cause of the hatred conceived against the Christian Name, was their not knowing the Faith and Manners of Christians, which is made perspicuous by the effect the Apologies made for Christians had upon some Emperors, who raised a Persecution against them.* *Adrian* the Emperor moved

ved a severe Persecution. *Severianus Granianus*, Proconsul of *Asia*, Writes to *Adrianus* an Epistle in the behalf of the Christians, and acquaints him, That *its most unjust, that upon the clamour of the multitude, the Blood of the most innocent persons in the World should be shed.* *Adrian*, at the Reading of which, writes an Epistle to *Minutius Fundanus*, whom he substitutes in the Room of *Severianus Granianus*, *Commanding that no Christian should be punished, except he was a Criminal; and that if any did accuse a Christian of any crime, if he could not prove it, he should suffer that same punishment he design'd to have inflicted upon Christians.* When *Adrian* was at *Athens*, to behold the sacred *Eleusinian* Rites, then *Quadratus* Bishop thereof, and *Aristides* a Christian Philosopher, did write Apologies for the Christians, and presented the Emperor with them. *Aristides* upon the same Subject pronounces an Oration before him, which assuaged *Adrians* anger conceiv'd against the Christians; *They were so far from attempting any thing upon the Empire, that*

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In their holy Conventions they prayed for the long Life of their Emperors, for the Peace of the Commonwealth, that the Empire may flourish by a wise and faithful Senate, valiant and victorious Armies. Tho' many of the Emperors were traiterously slain, yet no Christians dide their Swords in Imperial Blood: Tho' many Rebellions, yet no Christians ever engaged in any. Hence *Tertullian, ad Scapulum,* Cap. 2. *Circa majestatem imperatoris infamamur, nunquam Albiniani, nec Nigriani, vel Cassiani inveniri potuissent Christiani; A Christian is enemy of no person, much less of the Emperor, knowing him to be constituted by Almighty God.*

We give that Worship and Honour to the Emperor, as far as 'tis lawful for us; and expedient; for he is a Man inferior to God, and whatsoever honour he hath, he hath it from God, unto whom he is only inferior. *Domitian* moved the second Persecution, of which, out of *Egesippus Eusebius* thus, *Being under the same fears of Christ, as* Herod *was, persecuted the Family of* David: *There were remaining of that Line, which were*

the Grandchildren of Judas, *near Kinſmen, according to the Fleſh, of our Lord and Saviour; Theſe, one* Jovianus *brought before* Domitian, *who asked them whether they were allyed to* David? *they confeſſed. Then he enquired of them what Eſtate they had and of what Calling? They anſwered, by calling they were Husbandmen; and their Eſtate was not in Money, but in their Farms. He then demanded of them who Chriſt was, of what nature was his Kingdom, and in what part of the World, and at what time it ſhould be erected? To which they reply'd, that the Kingdom of Chriſt was not Terreſtrial or Mundane, but Heavenly and Angelical, the viſible appearance of which will be at the end of the World, when the Lord with great Glory and Majeſty ſhall deſcend from Heaven, and ſhall paſs a ſentence upon both the quick and the dead, and reward every Man according to his works: upon which he diſmiſſed them as contemptible perſons, and ſtaid the Perſecutions.* Tertullian ſaith the ſame. *Euſebius* relates that *Domitian* quench'd the Fire of thoſe Perſecutions. *Lib. 2. Cap. 2.*

No

No finer way to render Chriſtian Religion odious to Princes, than to prove, that the Profeſſors of it were Rebels to their Princes: Let the Principles of Chriſtian Riligion be conſidered, and the Practiſes of the Primitive Chriſtians, and the contrary will manifeſtly appear. Thus, 'tis fully clear'd, that no juſt reaſon can poſſibly be given, to vindicate the Emperors that perſecuted the Chriſtians. The Courtiers of *Darius*, King of *Perſia*, being emulous of that honour which *Daniel* recieved from their Maſter; Two things, to take away his Life, they propos'd; the one was the affairs of the Crown: they endeavour'd to charge him with Treaſon, but no error, nor fault was found in him. The ſame is verified of the Chriſtians in the Primitive times. Then they ſaid, *We ſhall find no fault in him, but concerning the Law of his God*, Dan. 6. 4, 5. He that was faithful to his King, was ſo likewiſe to his God: for which ſlighting the Decree of Praying to his God, he was thrown into the Lions Den, but miraculouſly preſerv'd; which occaſion'd *Darius*,

to decree, that Honour and Fear ſhould be given to the God of *Daniel*. Then Chriſtians could not be juſtly charged with Rebellion; they were reproved for Sacriledge and Atheiſme (1.) for Worſhipping God: in the performance of which they continuing, were expos'd to Lyons, and all manner of calamities; but Religion was maintain'd, and flouriſhed; and the great *Conſtantine* put a period to thoſe Perſecutions, and commanded the God and Father of the Lord Jeſus Chriſt to be worſhip'd and ador'd.

Re-

Reflections upon a Pamphlet; entituled, ſome Seaſonable Remarks on the Fall of the Emperor *Julian.*

THere is a late Author, who has put out a Pamphlet, ſtil'd, *Some ſeaſonable Remarks upon the deplorable Fall of the Emperor* Julian. In which he chargeth Chriſtian Religion it ſelf, the beſt of the Chriſtian Emperors, and peculiarly the chiefeſt of the Chriſtian Clergy, as the Cauſes of it.

To give a full return to this Queſtion, *How comes it to paſs, that Virtuous Heathens perſecute Chriſtians?* 'Tis neceſſary, that Chriſtianity, and the Chriſtian Clergy be vindicated from thoſe aſperſions caſt upon both by this Author. If what he ſays be true, *Julian*'s dreadful Perſecution might receive ſome tollerable excuſe.

1. We will examine the calumnies caſt upon the Chriſtian Emperors.

2. The Slanders with which he reproaches the Chriſtian Clergy. And,

3. The Abuses which he puts upon Religion it self.

1. Pag. 2. *To relinquish a Religion of so much genuine piety, and simple innocence as ours is, for the fond superstitions of Heathens and gross Idolaters, would be not only unaccountable, but above measure stupendious; Did we not find the lamentable causes in the debaucht Christianity of those times: I mean, the times of the two Emperors,* Constantine *and* Constantius.

I will acknowledge, that there was a defection in the Lives of many Christians; that *Constantius* fell into *Arrianism*, is very much to be deplored: of his Persecutions he repented before he dyed. He was so far from being debauch'd, that he was one of the most temperate men in the world; and so far from being an hypocrite, that tho' he can't be commended for being an *Arrian*, and promoting that Hæresy, yet he is mightily to be commended for his hatred of Idolatry, and his zeal in promoting Christianity. In that bloody Battel in which he fought with *Magnentius* at *Mursium*, he threw out of his Army all Soldiers

Soldiers that would not be Baptized, to ſhew, that his Victory ſhould depend only upon Chriſt his Saviour. As for *Conſtantine*, he was the Pattern of all virtues: to ſay, *They* (meaning Chriſtians) *having got ambitious and diſſolute Princes of their Party*; 'tis a moſt notorious and falſe calumny, and not becoming the Pen of any that would be eſteemed a Gentleman. *Conſtantine* was a Prince of as great accompliſhments as ever ſwayed the *Roman* Scepter. 'Tis acknowledged, that *Julian* doth traduce this great *Conſtantine*. Which of the Emperors did he ſpare? Which of them in the perſon of *Silenus* does he not abuſe? He drolls upon every one but himſelf. In the Lives of the *Cæſars*, he feigns that *Alexander* went to *Hercules*; and that *Conſtantine*, being unlike to all the gods, ſhould fly into the Arms of the Goddeſs of Pleaſure. This is a ſevere reflection; he leſſens the Victories of *Conſtantine*, tho' his plea for himſelf was juſt, his Martial Valour and Conducts confirms it. 'Tis true, he took not the Actions of falſe and impure

gods to be his Pattern; but the Copy, by which that great Prince drew his Life, was the Life and Precepts of the Holy Jesus, the God blessed for evermore: No wonder he could not associate himself with those gods, whose Temples he demolished, and Worship he abhor'd. That *Julian* should accuse him of Voluptuousness, 'tis strange: From his Cradle he was a Soldier: His invincible Courage, and Military Conduct was a certain Argument that he was not Voluptuous. Let *Julian* endeavour to cloud his fame, yet it may easily be demonstrated, that his Victories challenged as many Triumphant Arches, as ever *Alexander* and *Cæsar* could demand. For many incomparable Virtues, peculiarly for that Holy Religion he professed, he was superiour to any preceding Emperor. Why does this Author stile these two Emperors Ambitious? What, Did they aspire to their own Purples? *Constantine* coming to his Father *Constantius Clorus* before he dyed, was declared by him *Cæsar*: and upon his Death received the acclamations of the Army. By his just

just and victorious Arms, having subdued Two Tyrants, the God of Heaven gave him the Eagles and the entire Command of the *Roman* Empire. Where was *Constantius*'s Ambition? His Father left him the Empire of the East; and by a lawful succession, upon the death of his Brothers, became Head of the whole Empire. Was *Julian* free from Ambition? *Constantius* created him *Cæsar*, and he contrary to his Loyalty, Faith and Gratitude, usurped the Imperial Dignity. Certainly he was one of the most ambitious and vain-glorious men in the World: After he had made sport with all the preceding Emperors, he concludes that drolling Tract with this encomium of himself, Mercury *directing himself to me, thus saith, I have made thee to acknowledge* Apollo *thy Father, whose commands obey: make him, whilst alive, thy secure refuge; and when 'tis requisite that thou departest out of this Life, depart with a good hope under the propitious conduct of that god.* How this was verified, the death of *Julian* doth declare.

The then Clergy he dreadfully loads with

with unjust imputations of Ambition, Hypocrisy and Sedition. 1. Ambition.

Pag. 14. *This discerning Prince soon saw their design was to erect in all parts of the Empire their own Mosaic or Ecclesiastic Polity, by themselves metamorphos'd from a Democracy into an absolute Tyranny; they having advanc'd so far already, as to procure of* Constantine *the sole Jurisdiction over Christians, and leave to assemble themselves at* Nice, *to divide the* Roman *Provinces amongst themselves, and make a new Body of Laws, called* Ecclesiastical-Canons, *to the utter abolishing of the* Roman *Laws and Government, and the great oppression of those Gentiles, whom God had not yet enlightned with his Grace.*

1. The Church was never governed by a Democracy.

2. The Convention of Councils was by the mutual consent of Bishops, and the Churches in use down from the Apostles times.

3. The Emperor being Christian, gave the Christian Bishops liberty to meet at *Nice*, where they did not then divide the *Roman* Provinces amongst them-

themselves, but confirmed that Division of the Ecclesiastic Government according to what it was before: Therefore, τὰ ἀρχαῖα ἤθη κρατείτω, Let the Ancient custome be observed. *Can. 6. Concilii Niceni.* 'Tis notorious in Ecclesiastick Story, that the Bishops of those Cities which had the principal command in the Empire, had their dignity and precedence; therefore *Rome* first, next *Alexandria*, then *Antioch*, and after that *Constantinople*, became the Imperial Seat: It was made by the Decree of the Council of *Chalcedon*, the second Patriarchal See, and this becaufe it was *Nova Roma.* This precedency was observed in the times of Persecution: *Carthage* being the chiefest City of *Barbary*, the Bishop thereof was the Primate of that Province.

And make a new Body of L——They did not make a new body of Laws, &c. Under this Head may I rank this Slander, *Pag.* 16. *That he could see no person, nor rank exempted from the dire* Anathema; *neither could he know, but that the Soveraign Prince himself might upon a Pique,*

Pique, such as the disgrace of a Potent Prelate, be on a sudden Paganized, and next Assassinated, even by them that had advanced him, since he so lately saw Constans *armed against his own Brother* Constantius *by the* Roman *Bishop, and the great* Athanasius, *merely because the latter had been outed his See, though, as some say, for Treason, Sorcery, and Murther.*

If he means, that the Canons of the Church opposed Idolatry, we must grant it; but that they medled with the Civil Government, or Law, is to me false. I know no Canon in the first four General Councils, which doth interfere with the civil Laws of the Empire; nor any Canon was formed to oppress the unconverted Gentiles: Read the Councils General, or Provincial, in which any Canon or Decree was made, which concerned the Imperial Laws, or the Civil Estate. 'Tis true that *Constantine* and *Constantius* discountenanced Idolatry, and did demolish many Heathen Temples. *Constantine* the Great, Commanded that all Idol Temples should be shut, that an access for any person should be prohibited. *Cod.*

Cod. L. 1. *Tit.* 11. *L.* 1. and Sacrifices he commands ſhould not be offered: *L.* 1. That *Conſtantine* Commanded the Temples to be demoliſhed; that the famous Temple of *Serapis* in *Alexandria* was deſtroyed, *Eunapius* in the Life of *Edeſius* doth complain: but theſe were Imperial Laws, not the Laws of the Church, which hath nothing to do with ſuch matters. When the Heathen did ſo violently perſecute the Chriſtians, deſtroying their Churches, burning their Sacred Books, inflicting all ſorts of puniſhment, no wonder that Chriſtian Emperors ſhould prohibit Idolatry, and demoliſh their Temples; yet *Cod. L.* 1. *Tit.* 11. *L.* 6. 'tis Commanded, that no Chriſtian ſhould abuſe the Authority of Religion, to injure any *Jew* or *Pagan* that lived peaceably. It is obvious that in Chriſtian Armies Heathens were advanced to Command: that often under Chriſtian Emperors Heathens were Prefects in the greateſt Cities, as *Atticus* in *Conſtantinople* was Prefect under *Arcadius*, and *Nobilis Pretextatus* in *Rome*. 'Tis not ingenuous to caſt

caſt this Dirt and Odium upon the then Chriſtian Clergy. 'Tis true, there was an *Epiſcopalis audientia* granted, and confirmed by Chriſtian Emperors, but was not till after *Julian*'s Death. *Goto. in rubri Epiſcopalis audient.* That it was not *Forum*, nor *juriſdictio*, hence upon *Cod. L. 6. Goto. in Civili negotio poſſunt Laici in Epiſcopum Arbitrum & Cognitorem compromitere; ejuſq; judicium firmum eſt.* The Biſhop was to decide more Arbitri in all this, which was after *Julian*'s time: it was a Power given by the Emperor, and only over thoſe that were willing, and the Biſhop was not a judge, but an Arbitrator: theſe things being true, what verity is in his imputation, is eaſily diſcerned. 'Tis known that no Heathen could be Excommunicated; and *Julian* ſaw no Chriſtian Emperor Excommunicated: what he adds, *Pag.* 16. is notoriouſly falſe: he never ſaw any Emperor ſlain by virtue of an Excommunication that was of a Later date.

And what indeed might he not juſtly fear, when he ſaw with what beſtial rage the ſeveral

ſeveral factions the Biſhops formed themſelves amongſt the People, by whom they were then elected did maſſacre each other?

We have vindicated Chriſtianity from that feral rage of Chriſtians againſt Chriſtians.

If any Man, as imagine it were at Alexandria, *had a deſign to ſupplant a more potent and popular Competitor; no way ſo likely to ruin him, as by giving out that he was not a right Chriſtian, but a Corrupter of the true Faith, for that he uſed to Read* Origen *and* Plato, *unſanctified Authors, and then ten to one but he was knock'd on the Head by the Rabble of the Town, or by Sholes of* Anthropomorphite *Monks, who commonly made what Biſhops they pleaſed, and for a long time made a Prey of the* Egyptian *Kingdom.*

Origen was diſliked by many; none in danger of his Life, or ſuffered in his Fame for reading *Origen* and *Plato*, but for following thoſe opinions which were not conſonant to the Chriſtian Doctrine and Faith: The *Anthropomorphites* were more numerous than the other ſort of *Monks.* They moved a Sedition againſt *Theophilus*

Theophilus Bishop of *Alexandria*, but that by their Power they elected an *Alexandrian* Bishop, or made a Prey a long time of the *Egyptian* Kingdom, is to me a Riddle. The Heresy was begun by one *Audius* about the Council of *Nice*; and *Epiphanius*, who flourished in the fifth Century, saith, there were but very few left in his time, and those in the utmost Bounds of *Chalcis*, beyond *Damascus* and *Mesopotamia*.

Pag. 17. *Nothing so much offended him, as the vile Hipocrisy of the then Clergy, who besides their coyning of contrary Creeds in the Reigns of* Constantine *and* Constantius, *and modelling Religion by Court Intrigues, seemed almost wholly to dispence with morality, placing Sanctimony, not so much in a good life, as in the strict Observance of the Rituals, and the Symbolical Representations of our Religion, such as Baptisme, the Eucharist, Chrism, but above all in submitting to the formalities of Confession and Pennance, upon which the worst of Offences were too easily remitted.*

Where was the Hypocrisy? there were two contrary Faiths, one in the time

time of *Conſtantine* in the Council of *Nice*, which was then ſubſcribed, and received by the Orthodox Biſhops: another under *Conſtantius* at *Antioch*, there the *Arrian* Doctrine was favoured: where was the Hypocriſie? this was done by different Perſons, and Parties, both of them maintaining the ſame Faith they had embraced: from caſting theſe Calumnies upon the Clergy, he involves them and the Chriſtian Religion in the ſame guilt.

Pag. 15. *Let a Chriſtian be never ſo deeply Criminal, no profane hand muſt touch him, nor muſt he endure any other puniſhment, than Confeſſion and Pennance; and that when once abſolved, he was an Innocent, as the unborn Child.*

How ſevere the Penitential Canons were in thoſe times, is ſufficiently known: This is according to the Law of Chriſt; and therefore what he ſaith, the Clergy modelling Religion, &c. 'Tis a moſt notorious untruth: If ever in any Age, in the fourth and fifth Centuries, the Clergy was moſt conſpicuous for Learning and Holineſs of Life: they look-

ed upon a man as penitent and contrite when he had a great sorrow for sin, and testified it by acts of shame and mortification, and by a future Holiness. Certainly this Gentleman did not read, or at least not seriously, the Fathers and Councils of those times: it was determined by all, That no pardon without repentance, and no repentance without true Holiness: To aver, as he doth, That the Ecclesiastical Canons being satisfied, no Civil punishment was, or could be inflicted, is a notorious falsity, contrary to the Body of the Law, and the usage of the Church and Civil Magistrate in all Ages. 'Tis true, Christianity acknowledged, that the most vicious persons, and the greatest Malefactors may repent; but it does not make repentance to consist in the submission to some exterior Rites, as *Julian* invidiously jeers; but in an hearty sorrow, and real change of the mind, which austerities and mortification are a sign of, and promote. To make these reflections upon Christianity, from the Pen of a drolling Apostate, is not becoming one that is a Scholar,

Scholar, or a Chriſtian; That they who lived in the ſtricteſt Converſation, and contemned the World, and expoſed themſelves to all Perſecutions, and Cruelties, even to the moſt Tormenting and Shameful Death, for their Lord and Maſter, ſhould think that their Religion conſiſted in Rituals, is a thing eſtranged from the Breaſts of Chriſtians. As the Calumnies, with which the Chriſtians were loaded by the Heathens for promiſcuous embraces, Sacrificing of Children in their Holy Conventions, and eating them, with other enormities, were abominable Untruths. 'Tis granted that Chriſtians did ſay, that Faith was required; but it was a moſt unjuſt jeer to ſay, *I believe*, ſuffices to make a good Chriſtian; for Chriſtianity ſaith, *Faith without works is dead*: 'Tis acknowledged, that Baptiſm was enjoyned, but not that it is a meer Ritual: 'Tis a Sacrament to confer grace: if a perſon did not retain that grace, he ceaſed to be a Chriſtian: when therefore the Heathens jeered Chriſtians with the λύσιν, waſhing, they did

not conſider, that the Chriſtians receiv-ed this Doctrine from their Maſter, that they ſhould be Baptized: to which Baptiſm, adult perſons being prepared, upon their being baptized, they, through the Power of the Holy-Ghoſt, were regenerated. And as for Penance, it was neceſſary, that perſons, who after Baptiſm had relapſed into Scandalous Sins, ſhould fall under the Cenſures of the Church, and recover themſelves by repentance, which is being really ſorrowful for their Sins; which ſorrow muſt aſſert its ſelf in actions of mortifi-cation, and revenge upon themſelves, and in an hatred of Sin, and amendment of their Lives. Repentance is the ſe-cond plank after Baptiſm: it appears therefore, that this Paganiſh jeer of *Julian* is a moſt falſe ſlander, *viz.* Ὅστις φθορεύς, ὅστις μιαιρόνος, ὅστις ἀναγὴς, καὶ βδελυρὸς, ἴτω θαῤῥῶν, ἀποφανῶ γὰς αὐτὸν τετωῖ τῷ ὕδατι λύσας αὐτίκα καθαρὸν καὶ πάλιν ἔνοχος τοῖς αὐτοῖς γίνηται, ῥώσω τὸ σῶμα πλήξαντι, καὶ ἢ καταλὴν κατάξαντι, καθαρῷ γενέσθ. *Ho! whoſo-ever is either Sodomite, Murtherer, Rogue or Villain, let him dread nothing, but re-pair hither; with this Water I'le make him clean*

clean in a trice: And if he ſhall happen to repeat the ſame crimes, if he will but thump his Breaſt, and box his Noddle, I'le warrant him as innocent as the Child unborn. He adds,

This was the Vengeance Julian *took for the barbarous Murders committed upon almoſt his whole Family, and Blood; for what Fleſh could bear to hear the Murtherers of ones Father, Uncle, two Brothers, Six Couſin-Germans harangued to Heaven in Pulpits, as very holy and good men, becauſe (forſooth) abſolved by their own Friends the Prieſts? ſince he ſo lately ſaw* Conſtans *armed againſt his own Brother* Conſtantius, *by the* Roman *Biſhop, and the great* Athanaſius, *&c?*

To manifeſt the falſity of theſe things, I will give this Narrative. His Father *Conſtantius* aſpiring to the Purple, after the death of *Conſtantine,* was ſlain by the Populacy: he dyed juſtly for Treaſon. *Ablavius,* one meanly born, paying devout viſits to the Bones of dead Fryers, calling them holy Reliques: In that age there was given no Honour to the Reliques of any but

Martyrs, whom he calls (invidiously) dead Fryers. But he that advanced to great dignities and riches under *Constantine* the Great, was slain by the command of *Constantius*. He married his Daughter to *Constans*: *Constantinus Junior* was slain by *Constans* his Soldiers: he claiming and invading those places under the Command of *Constans*, which belonged not to him. *Constans* was slain by the Treason of *Magnensius*, who himself was a Christian, and Commander of Christian Legions, the Emperors Life-Guard: During the time of the first Ten Persecutions, no one Christian Soldier could ever be found, that embrued his hands in the Blood of an Heathen Emperor; but now a Christian Emperor is assaulted and murthered by Christian Soldiers. *Constans* thought himself safe, when his Life-guard were Christians, under the command of a Christian; his hopes were in vain: but this *Magnensius* was rather in shew and pretence, than really a Christian. *Constantius*, before that great battel at *Mursum*, dismissed those Soldiers

Soldiers which would not be Baptized. *Magnenſius* opened Idolatrous Temples, and permitted Sacrifices to be offered. This *Magnenſius* cauſed after the death of *Conſtans*, *Eutropia*, the Siſter of *Conſtantinus*, and *Nepotianus* her Son, to be put to death. How can this be thrown upon the Chriſtian Religion, or the Chriſtian Clergy? or did any Chriſtian Biſhop advance the names of thoſe that murthered thoſe ſo near of kin to *Julian*? His Authors are not cited: He avers, that upon the perſwaſion of *Athanaſius*, *Conſtans* took Arms againſt *Conſtantius*, in which there is this double miſtake. *1ſt. Conſtans* never raiſed an Army againſt *Conſtantius* his Brother. *2dly.* Nor ever did *Athanaſius* perſwade him to ſuch an Action; and this *Conſtantius* did recal *Athanaſius* from his Baniſhment when he was dying. Indeed *Conſtans* did threaten *Conſtantius*, that if he did not recal from Baniſhment *Athanaſius*, and *Paulus* Biſhop of *Conſtantinople*, he would Arm; but he did not: That this was by the perſwaſion of *Athanaſius*, I no where meet with. But to uſe

these words, that *Athanasius was outed of his See, as some say, for Treason, Sorcery and Murther, is a passage not becoming a Sober Man.* The *Arrians* were dreadful haters of *Athanasius*; they, out of a most implacable malice and rage, accused him of those Crimes; but how clearly he vindicates himself, is fully known to those who are vers'd in History: the Emperor himself after he heard his defence, vindicated him. How Witnesses were suborned to swear against him, is clearly related by Ecclesiastical Historians: a shame for a Christian to give any credence or countenance to those Accusations of *Athanasius*, who for sanctity of Life was one of the Mirrors of the World: of whom *Nazianzen* saith well; *If I should praise Athanasius, I should praise Virtue its self.*

Another Reason he assigns of his Apostacy, *his paying devout visits to the bones of dead Fryars, calling them Holy Reliques.* In that age there was given no honour to the Reliques of any but Martyrs; those he (invidiously) calls dead Fryars; but he that fell to Paganism,

iſm, and worſhipped dead men for gods, could not make that to be a cauſe of his Apoſtacy.

Pag. 19. *That I may not be thought to obtrude my own Sentiments, I will tranſlate an Epiſtle of his to the Citizens of* Boſtra.

In no part of *Julian*'s works, nor in this Epiſtle, is found one word aſſigning the Cauſes by him mentioned to be the true reaſon of *Julian*'s Apoſtacy. I will give the Hiſtory. *Julian* uſing all imaginable Artifices to deſtroy Chriſtianity, though he did not at firſt, either Impriſon, or put to death any, yet that the Chriſtians might not convene to the performance of Holy Actions, and by that means, in proceſs of time, might by a diſuſe forget their Religion, he Commanded the Biſhops and the Clergy to be baniſhed: he cauſed his Proclamation for the baniſhing of *Titus* the Biſhop of *Boſtra*, and his Clergy, out of the City: and the cauſe which he gave was, that the Seditions which were in the City aroſe from the Biſhop and his Clergy. Whereupon *Titus* wrote a Letter

Letter to *Julian* to vindicate himſelf and his Clergy; and aſſures *Julian*, that the Chriſtians and *Greeks* had a mutual and peaceable Converſation, and that there was nothing Seditious in the City; and that he was ſo far from being the cauſer of any tumults, that he perſuaded his people to all unity and concord. *Julian* was offended at this, to ſee the cauſe by him declared mere pretext; he wrote a Letter to the *Boſtrians*, urging from this Letter a juſter cauſe for the Baniſhment of *Titus* and his Clergy: To incenſe the people, he objects againſt him, that he arrogates to himſelf the honour of being the cauſe of the *Boſtreans* quietneſs. *I have therefore ſpecified in this my Declaration the words the Biſhop had the face to inſert in his Defence; Though the Chriſtians, ſaith he, were not inferior to the* Greeks *in number, yet I did my beſt to pacify them; theſe are your Biſhops very words of you: Mark, I pray you, how he imputes your quietneſs to himſelf, not to you. You are, if he ſay true, reſtrained, not by your own good inclinations, but by his perſwaſions; expel him your City as your common Accuſer.*

The

The Apoſtate endeavoured by all fine methods to palliate his cruelties, and to throw a ſcorn upon *Conſtantius*: he therefore upbraids them with ingratitude to him, that he who had granted the Chriſtians greater Liberty and Peace, than *Conſtantius* had done, yet that thoſe they called the Clergy, continued Seditious. In the former diſcourſe we have waſhed away that Paint, and have manifeſted, that whatſoever kindneſs he pretended to ſhew to the Chriſtians, he politickly did it for to make a fairer way to ruin them; there was no perſon of more implacable enmity to Chriſtians than *Julian* was: If he could raiſe the hatred and animoſity of Chriſtians againſt their Paſtors, his deſign was accompliſhed. What Army can maintain its Military Diſcipline without its Officers? what Church her Religious Rites and Unity without her Paſtors? This therefore he mainly propoſed to himſelf as a certain means to ruin Chriſtianity; if he could ſeparate the Chriſtians from their Biſhops and Clergy. What crime was *Titus* guilty of? *He did ſay, that the*

the Chriſtians in Boſtra *were numerous, yet they were peaceable, and that by his means,* (1.) *he did exhort them in his Sermons, and example them to peace and unity.* But is this therefore to charge him with Sedition, and to render this fair comportment of *Titus*, to be the reaſon of incenſing the people againſt him? He perſwaded them to Unity; but does this argue that the *Boſtrean* Chriſtians had no Inclination to Peace by their own diſpoſitions? No: what Chriſtianity commanded them, he more firmly inculcates. 'Tis clearer than the day, that he takes all occaſions to the deſtruction of Chriſtianity, and therefore pitifully urges the quiet diſpoſition of *Titus*, to inſtigate the Citizens to Baniſh him, which they did. He pretends, that in his time many who ſuffered exile, perſecution, and impriſonment, were called home, and reſtored to their Liberty; but he always continued his ſeverity againſt the Clergy. In his Epiſtle to the *Alexandrians*, he ſaith thus, *We have permitted a return to the* Galileans *into their Country, but not to the poſſeſſion of your Churches: I hear*

Athanaſius

Athanasius *an impudent Fellow, elated with his wonted arrogance, has again usurped his Episcopal See; wherefore upon the receit of these Letters, we command to depart the City, or else to let him know, that more severe punishments shall be inflicted upon him.* He seemed to gratify the Christians but to ruin them, δῶρα ἔδωρα. What I have said before, renders it superfluous to make any further reflections upon his Letter: 'tis granted, that he accuses the Clergy of Sedition, that he criminates Christianity; But is it excusable for a Christian to use the scandalous and jeering Defamations which an Apostate useth against Christians and their Clergy, to render them odious? Must an Enemy be believed? Must the Arms of *Philistines* be employed to destroy the Temple of God? had this Gentleman no better Testimonies, than what came from the Scurrilous pen of *Julian*? what Law, but invalids, or at least lessons the witness of a sworn enemy? and must the Invectives of *Julian* be embraced as sure Arguments, to sully the Honour of the Church of God? which

which is a clear refutation of that Tract, and is the Glory of Chriſtianity, That the Teſtimony of Enemies are produced againſt it; which Enemies themſelves have given a real Commendation of it; when that *Julian* himſelf, in his Epiſtle to *Orebaſius*, propoſes to the Arch Prieſt of *Galatia*, the Examples and Carriage of Chriſtians to be imitated by the Heathens, by that means to render *Paganiſm* its ſelf more amiable.

Re-

Reflections upon part of the Book, called, A Short Account of the Life of *Julian.*

IT ſeems indubitable, that a Lawful Heir, by a Lawful Authority, upon a Lawful Reaſon, may be ſecluded from his Inheritance. The Lawful Authority in *England*, is, His Sacred Majeſty and the Two Houſes of Parliament: To them the Lawful Reaſon muſt be referr'd: But there is a vaſt difference 'twixt the Laws of *England* and the Imperial Laws; the Succeſſion to the Imperial Crown of *England*, and the Eagles. It is known in our Land, that nothing has the force of a Law, but what is ratified by the King and Two Houſes of Parliament. His Sacred Majeſty, to give eaſe to his People, and to appeaſe the angry humours of the Diſſenters, iſſued out a Declaration for an Indulgence. The Parliament upon the next Convention queſtioned this Act; His Majeſty in his Speech to them averr'd, that

that *He would ſtand to his Action.* They addreſt themſelves to the King: the King return'd, that *they invaded his Prerogative*: They reply'd, That *there was never put an Inſtance of the like Prerogative.* It's otherwiſe in the Imperial Laws: *Quod Principi placui, Legis habet vigorem*: *What pleaſed the Emperor was a Law.* The Reaſon is thus given; for by the Kingly Law, which was Enacted concerning the Empire, the people did grant unto the Emperor, and tranſfer upon him all their Dominion and Power; that, whatſoever therefore the Emperor did by his Letters command, or in his own Perſon Decree, or by any Preſcript enjoyn, it was manifeſt, was a Law: and Juſt. *Titulo 2da Sect. ſed & quod,* the ſame is found, *C. lib.* 1. *Tit.* 17. *Sect.* 7. *Cum enim Lege antiqua, que Regia nuncupabatur,* &c. When by the Ancient Law, which was called the Royal, all the Right, and all the Power, with which the *Roman* people were inveſted, was tranſfer'd upon the Emperor; we will not therefore divide the Laws, according to the names of

thoſe that Enacted them, we will have the whole Code to be our own: For how can Antiquity abrogate our Laws, which fully evinceth, that all right was ſeated in every Emperor? And therefore *Juſtinian* intending to reform, correct, and reduce the former Laws into one Code, he would have that call'd his own. It was once in the power of the *Roman* people to chuſe their Magiſtrates, the created Conſuls and Dictators; but they transferring all their Power upon one ſingle Perſon; it was in the breaſt of that perſon to enact all Laws, and to conſtitute what Officers he pleaſed, and his Succeſſors: And therefore nothing more frequent in the *Roman* Hiſtory, than the Examples of Emperors, by their own Decree, making Laws, creating *Cæſars*, and deſigning the ſucceſſive Emperor, which is otherwiſe in *England*. The manner of Succeſſion is determined by the Laws made by the Authority of the King and the Two Houſes. And 'tis obſervable in the *Roman* Story, that all the power being thus devolv'd upon the Emperor, whoſoever gain'd the Empire,

enjoy'd the same power: And 'tis observ'd the Emperors were created frequently by the Military suffrage. It seems a great error therefore in the Author, from the Example of *Julian*, to meddle with the English Succession: 'tis to be acknowledged, that *Julian*, by reason of the Bartenness of *Eusebia*, *Constantius*'s Empress, and that his two Brothers dyed leaving no Heir, *Gallus* being likewise cut off, was the next Heir to *Constantius*; but that title had been invalid, if *Constantius* had not created him *Cæsar*. *Eusebius*, and *Eumenius* the Pagan Orator did say, that *Constantine came to the Empire by the Law of Nature, and a Paternal right*: But that was Oratory, and allusive to the general usage of Kingdoms, where the Son succeeds the Father; but 'tis not so in the *Roman* Empire. *Constantius Chlorus* was but a *Cæsar* under *Maximianus Herculeus* the Emperor; How could *Constantine* be by a Paternal right *Augustus*, when his Father was but *Cæsar*? But his Father having influenc'd the Army, they, upon the Death of his Father, unanimously

ly ſaluted him Emperor: And *Julian* being made *Cæſar* by *Conſtantius*, he gain'd the affection of his Army; who after ſeveral Victories got over the *Germans* and *Almans*, the Army ſaluted him *Auguſtus*, to which he had no other title; but what the Sword gave him; and by his Rebellion againſt *Conſtantius*, did by the *Roman* Laws forfeit all his right and title. It appears an extravagancy to accommodate *Julian*'s Succeſſion, to the Succeſſion of the Engliſh Crown.

The actions and behaviour of the Chriſtians towards *Julian*, do not at all interfere with a paſſive obedience. The Queſtion is thus ſtated, Whether a Prince inveſted with Dominion may, in matters of Religion; be reſiſted by Arms? No Chriſtian did, during the Perſecution, ever take up Arms againſt the Emperor, or make the leaſt reſiſtance: their Paſſive Obedience was their glory, and their Blood watered the Church of Chriſt. But he rejoyns, that *the Chriſtians profeſſed a Doctrine contrary to the Laws of the Empire, and thereupon a Paſſive Obedience was neceſſary: But*

where Religion is the Law of the Country, there it may be defended by the Sword. Hence the Army under *Julian* would, if they had power, have resisted by Arms, because they professed that Religion which became the Religion of the Empire, and was ratified by the Laws for Fifty years: But here certainly is a grand mistake, *Quod Regi placuit, legis habet vigorem,* and tho' *Constantine* and *Constantius,* by their Edicts favouring Christianity, that Religion was the Religion of the Empire while their Authorities remain'd: But *Julian,* a Pagan, succeeding, he by his Edicts reviving Idolatry, it was made the Religion of the Empire: And therefore 'twas as unlawful for the Christians under *Julian* to resist him by the Sword, as it was for the Christians under the Heathen Emperors to resist them. Thus it appears in our English Constitutions: King *Edward* the Sixth, in his Parliament, established the Protestant Religion, whereby that became the Religion of the Country. Queen *Mary* a Papist succeeding, gains a Parliament that rejects

jects the Proteſtant, and eſtabliſhes the Popiſh Doctrine: then Popery became the Religion of the Country; and no Proteſtant during her Reign did oppoſe her Perſon or Authority. The Proteſtants in *Norfolk* and *Suffolk* were great inſtruments to ſet the Crown upon her Head, ſome of whom afterwards patiently endur'd the Flames, and none drew a Sword; nor after her Coronation was any violent means uſed againſt her: by which the Authors *2d Ch.* is referred to the judgement of a conſiderate Reader. The Chriſtians could not poſſibly think that *Julian*, tho' created *Cæſar*, had a right to the Imperial Crown, eſpecially when they ſaw he had forfeited any Paternal right by his Rebellion. The Pathetick, and almoſt inimitable eloquence of *Gregory*, only Proveſt, that *Conſtantius* did impolitickly in creating *Julian*, *Cæſar*, which I have proved in the reſolution of the 1ſt Queſt: but does not at all evince this Propoſition. But when he ſaith, *The fault and miſchief of* Conſtantius *his action, was not becauſe* Julian *uſurp'd up-*

on him, nor upon any other consideration whatsoever, but purely because the Christian Religion suffer'd by it. This cannot be allowed; for *Gallus* his Brother being created *Cæsar*, tho' he was a great friend to the Christians, and a Professor of Christianity, yet *Constantius* having a suspition that he aspir'd to the Empire, cut him off; and *Constantius* at the first notice, that he was saluted *Augustus*, nay, lest his Victories should gain so much upon the Army, that they would make him Emperor, sent a Collonel to withdraw some of his best Soldiers from him; yet all this while *Julian* profess'd Christianity, and did not publickly declare himself a Pagan, till *Constantius* was dead. *Constantius* therefore is to be excused, because he was ignorant, both as to his aspiring to the Empire, and his Apostacy from Christianity. *Julian*, after he accepted the Empire, and *Constantius* greatly enraged, to appease him, he beg'd that he might bear a share in the Empire. Indeed *Constantius*, and none but *Constantius* could lawfully exclude *Julian* from the Empire: Tho' 'tis true,

true, that the Chriſtians had ſuch an averſion to a Pagan Succeſſor, that they could not indure him, when he was become their lawful Emperor; yet it was equally true, that they never could endure the thoughts of taking up Arms againſt him. It muſt be acknowledged that they gave him evil words; yet it cannot be hence inferr'd that they would fight him. *Hillarius*, Biſhop of *Poictiers*, wrote a ſharp Invective againſt *Conſtantius* himſelf, tho' *Conſtantius* was a great lover of the Chriſtian Religion; yet ſeduc'd, by his Courtiers, he mov'd a violent Perſecution againſt the Catholicks: No Chriſtians uſed more bitter expreſſions againſt *Julian*, than he did againſt *Conſtantius*; yet cannot any body ſee the leaſt word in his Invective, whereby he would animate the Catholick Chriſtians to take up Arms againſt him.

It remains to examine, whether any actions of the Chriſtians did conclude, that if they could, they would have oppos'd *Julian* by Arms? *Conſtantius* it's certain did repent him that he did cre-

ate *Julian, Cæsar*; none could devolve that power upon him, nor divest him of it, but *Constantius.* There's not one word in the famous Invective of *Nazianzen.* to excite the Christians to Arms; I will grant, that they reproach'd *Julian* and his Religion to his Beard; I confess they did beat his Pagan Priests before his Face; but I deny that they would have done the same to him: That they prayed for his confusion, and loaded his memory with the greatest disgrace, must be granted; but that from these their actions and words, must follow, that they would, if they could, have taken up Arms against the Emperor, In my Book called (*The Clergies Honour*) under the Head, *The Loyalty of those Fathers*, I gave a full instance of their Passive Obedience: Withal, the Christian Principle is, *We must not do evil, that good may come on it*: No Christian for a temporal gain, by committing a crime, must hazard his eternal happiness. The first Christians suffered according to the Laws of their Country, whereas these under *Julian* were perse-

cuted

cuted contrary to Law; ſo that the ſame men, who would have quietly ſubmitted to the Laws under a *Nero*, or *Diocleſian*, do nevertheleſs purſue *Julian*, as if he were a Midnight-Thief, or a Highway-Robber. This is refuted before, where *Julian's* Laws had as great force as thoſe of *Nero* or *Diocleſian*; and that the Laws that *Julian* made, render the Chriſtians unable legally to take up Arms againſt him, if they could: His own practice gives an intimation, that he had that confidence in them. He retain'd in his ſervice (notwithſtanding thoſe Edicts which he publiſhed, to caſt out all Chriſtians out of his Army) ſeveral great Commanders which were Chriſtians; ſuch was *Valentinian*, until he beat the Prieſt; and *Jovian* until his death; both which were afterwards Emperors: For he that has the power to make a Law, has the power of diſpenſation. And common Soldiers, of which an account we have in the former part of the Hiſtory, amongſt which were *Juventius* and *Maximianus*; he was extreamly politick, and it may be ſaid of

of him, as it was of *Julius, Tammarte, quam mercurio, ex utroq;* Cæsar. He fighting with the Barbarous Nations, had Six hundred Soldiers new raised, *milites gravis armaturæ,* in these he put great confidence; though the Victory inclin'd to him, yet these ran away, whom neither promises, threats, nor his own personal assurance that the Enemies were flying, could recall: These he did not, according to the usual method of War, deliver Captives into the hands of the Enemy; but caus'd them to be put in Womens Aparrel, and so drest, led them through the Army, which filled them with such a confusion, that they esteem'd the disgrace worse than death, and so enrag'd them, that at the next Battel they flew amongst the *Barbarians* like Lyons, did wonders, and was a great occasion of obtaining the Victory. *Scipio*, when he saw his Army dissolute, and inclin'd to Effemenacy, he put on Funeral weeds, and so walked about the Army, thus provoking the Soldiers to Valour, by casting this reproach upon them,

that

that ſuch an effeminate Army will be the cauſe of his and their Death. Stratagems are as neceſſary for a General, as Valour. A Prince that's fortunate, muſt have part of the Fox joyn'd to the Lyons heart. *Theodoret.* Lib. 3. Cap. 15. Thus prefaceth of thoſe two Martyrs, *Juventius* and *Maximianus*: Julian *with the greateſt boldneſs, or rather with impudence, having put on the vizard of meekneſs, prepares nets and ſnares to deſtroy Piety: There were two perſons famous in the Army, who were of the Emperors Foot-life-guard, and in a Feaſt with their fellow Soldiers, did bitterly bewail the fiery abominations of thoſe times, and uſed the admirable words of the three Children in* Babylon; and further added, *Thou haſt delivered us, O Lord, into the hands of an Apoſtate, a King more wicked than any that reigns in the world.* Theſe words were related by ſome that ſat at Table with them; they were brought before *Julian*, who asked them, whether they ſaid thoſe words? This Queſtion of the King heightned their Courage, who thus replyed, *We, O King, being bred up*

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in a true Religion, and obeying moſt holy Laws, we do bewail, when we ſee all places filled with impiety, and moſt impious Sacrifices; our meat and drink defil'd: Theſe things are the cauſe of our bitter complaints, not only at home, but before your Majeſty. He hearing theſe words, puts off his Vizard, and makes his impiety to appear with an open face, and commanded them, after various and cruel torments, to be put to death: but did not pretend their Religion to be a cauſe of this ſentence, but their frenzy, that they ſhould abuſe the King; when Religion was the juſt cauſe: As in a Battel that he had with the *Germans*, he hid his Soldiers by Night in a Wood; ſo he vail'd his Perſecution with the ſhams of Sacriledge and Treaſon. The Inſtance that the Author gives of the Governor of *Berea*, is an evidence of this Truth. *Theodoret*, *Lib.* 3. *Cap.* 22. He ſeeing his Son haſtning to embrace the prevailing impiety, he drove him out of his Houſe, and publickly diſinherited him: The Young man haſtens to an adjoyning City, where the Emperor was, and declares

clares to him his Fathers Proſcription of him, and his own opinions: The Emperor promiſes to reconcile him to his Father: When he came to *Berea*, he invites the chief men of the City, and with them his Father, to a Feaſt, and commands him to ſit at Table with him, the Emperor ſitting in the midſt, *To me*, ſaith he, *it ſeems very unjuſt to force the mind of a perſon otherways inclin'd; you ought not to tempt your Son to embrace your Opinions, neither*, ſaith he, *will I force you to believe what I believe, tho' I might eaſily compel you.* The Governor ſharpning his diſcourſe about Divine things; thus return'd, *O King, you have diſcourſed to me about this Villain, who is a hater of God, and a preferrer of a Lye to Truth.* The Emperor rejoyns, and that with a ſeeming mildneſs, *O Man, ceaſe raying.* *Julian*, tho' he ſaw the reſolute confidence of this Governour, yet did not diveſt him of his place, having a confidence, that the Chriſtians would not take up Arms againſt him. It muſt be again weighed, that God generally proſpers good means. It may be

every

every where obſerv'd, that evil courſes have had a bad ſucceſs. Count *Julian* in his Embaſſy to *Affric*, had his Daughter raviſhed by *Roderik* King of *Caſtile*: To revenge himſelf, he brought up the *Moors*, who after a Seven days Fight, vanquiſhed the *Spaniards*, and took poſſeſſion of the Kingdom. A fatal calamity attended this *Julian*, his Wife and Children were hewn in pieces before his face, and himſelf was caſt into a Dungeon, where he miſerably periſhed. If God ſend Plagues, or Famines, we muſt not fight, but ſend up our Prayers and Tears to Heaven. The Lady *Jane Gray* was a Lady of ſo great accompliſhments, that ſhe was eſteem'd a Miracle of the World; yet her Title not being good, the Proteſtants deſerted her, and advanced Queen *Mary*: She contrary to her Faith given to them, proves a Perſecutor: The Proteſtants draw not a Sword, but apply themſelves to Heaven by their Prayers. The Mountebank Receipt of Prayers and Tears, is an evil Droll. What *Athanaſius* ſaid of *Julians* Perſecution, *Eſt nubecula cito tranſitura*, was

was apply'd by our *Jewell* to the *Marian*, and it proved true: There was but a *Quinquennium* of that cruelty. Queen *Elizabeth* was Crown'd, the Proteſtant Religion reſtor'd, and with a great deal of glory ſince flouriſhed: The *Smithfield* Fires have ſo enlightned the Engliſh Nation, that 'tis morally probable, there will be no Martyrs, but in the Field: tho' the Weapons of Chriſtians are not carnal, but ſpiritual, againſt a Lawful Prince inabled by Law to perſecute them. Yet *Hobbs* ſaith very well, that *Princes ought to conſider, that Subjects have not only eyes, but hands.* This Proverb was in the School of *Pythagoras*, *There were many Pythagoriſts, but few Pythagoreans*: which ſuits our Chriſtian, *Many called, but few choſen.* There are very few that prefer an eternal to a temporal Life, and therefore will uſe all means to preſerve this. I yield to the truth of each of the Five Propoſitions, mentioned *Pag.* 92. Propoſition the 3*d. This is the only caſe wherein the Goſpel requires Paſſive obedience, namely, when the Laws are againſt a man: and*

this

this was the caſe of the firſt Chriſtians. All this I grant; but then I muſt ſay, that the ſame was of the Chriſtians under *Julian.*

To ſum up all, the ſtate of his Queſtion concerning Paſſive obedience is accepted. The Life of *Julian*, and the carriage of Chriſtians under him, are totally croſs to his deſigns. Paſſive obedience was ever eſteem'd the glory of Chriſtianity, which I hope we ſhall never experiment in *England*: May our Church flouriſh by the pious Lives, and devout Prayers, but never by the Blood of the Members of it. It looks ill for to uſe an Example of *Julian*, whoſe power was abſolute and arbitrary, to juſtify any thing in *England*, where the Power is limited and divided. Our famous *Cowley*, tho' he had ſerved his Sacred Majeſty, and the glorious Martyr, with great faithfulneſs and induſtry Fourteen years; yet for one Paragraph in his Preface to the Firſt Edition of his Works, was depriv'd of the reward of the Maſterſhip of the *Savoy*, when he only deſign'd an inſinuation into the minds of the

the Kings Friends, that *their petty riſings would but be the ruine of their perſons and families: he knowing that an happy hour would come, when God would bend the hearts of the people of this Land as one Man, to bring back the King in Peace.* My deſign is to diſſwade my Countrymen from avoiding all Military attempts; and that the fears of Popery may not urge them to thoſe courſes, which will be the ruine of their Religion and Liberties: In Peace and Reſt will be our ſafety. Religion, of which Prayers is a principal part, is the Life of a Chriſtian, and the beſt ſupport of a Nation. The *Fulminatrix Legio* in *Panonia* was an evident teſtimony of it. *Marcus Aurelius Antonius* carries his Army into *Germany*, Fights the *Quadi* and *Sarmatæ*; his Army was almoſt conſum'd by Heat and want of Water: He addreſſes himſelf to the Country-gods, from whom no relief is found: In this great exigency he applies himſelf to the Chriſtian Soldiers that were in his Army, who proſtrating themſelves on the ground, and praying to the Holy Jeſus,

there presently fell Showers upon the *Roman* Army; and Thunder and Hail from Heaven dissipated the *Barbarians*. This famous History is without question true: 'Tis acknowledged, not only by Christians, but also by Pagan Authors. Those Christian Soldiers being imbodyed, was called by the Emperors command, *Legio Fulminatrix*, the *Thundring Legion*: This was perform'd *Anno* 176. The noble carriage of the *Thæbean* Legion, *Anno* 297. gives an admirable instance of the Christians Constancy and Patience: This Legion, if the Christian Laws had not prohibited, might have defended themselves against *Diocletian*, as well as the Christians against *Julian*. *Constantius*, when he sent *Julian* against the *Germans*, gave him 360 Soldiers, of whom thus *Lozymus* from *Julian* himself, That *they knew nothing else, but to fight by their Prayers*. This is invidiously said by the Heathens; but it being the testimony of Adversaries, shews what was the behaviour of Christians. *Incense burning upon an Altar, dissipates Thunder, and Prayer averts the anger of Heaven.*

Qu. V.

If Christianity hath such an innate purity and glory, how comes it to pass that Christians should so violently persecute Christians?

IF such an Intrinsick worth be in Religion, how comes it to pass, that Christians are so cruel to Christians? that no sort of men prosecute one another with greater violence and hatred than Christians do? 'Tis a sad Character that *Ammianus Marcellinus* gives of Christians, *No Tygers nor Wolves so cruel, as Christians to Christians.* Those most dreadful Persecutions raised by Christians against Christians, those instruments of cruelty, wherewith Christians have Tortured Christians, are sad Evictions of this truth. To which I Answer, that though the matter of Fact be confessed, yet Religion cannot be judged culpable: It prompts not to anger, but meekness; not to Revenge, but

forgive; not to Fierceneſs and Cruelty, but to Humanity and Sweetneſs: It urges not War and Blood, but Health and Peace: the Maſter that Chriſtians ſerve, is the Prince of Peace; the Goſpel, which is the Rule of their Lives, is the Goſpel of Peace; and the future happineſs to which they are invited, is a peaceable Habitation. *Juſtin Martyr* had a great conteſt with *Creſcens* a *Cynick* Philoſopher, who acted a Philoſopher in his garb and demeanor, when otherwiſe he was one that hunted after Praiſe, indulged his Pleaſures, and immoderately heaped up Riches: he practiſed thoſe Vices which were different from the Virtues which are the ornaments of a true Philoſopher. This *Creſcens* ſlanders Chriſt: him *Juſtin* confutes, and proves him to be vicious and ignorant: this charge in his Apology he profers to make good. *Creſcens* perceiving how he was baſled, endeavoured to procure the death of *Juſtin*; for which he thus reprehends him, That *He who perſwaded others to deſpiſe Death, ſhould himſelf fear it; and he who exhorted*

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ed to a Patient and joyful enduring of Death, by reaſon it puts the Soul into harbour, opens the Priſon-door, whereby the Soul is at Liberty, and enjoys a Bleſſed Immortality; yet endeavours to inflict death upon me as the greateſt evil.. I may ſay the ſame of Chriſtians; how abſurd is it for them who believe a life Eternal, a future retribution, future torments. for which the quality and nature far ſurmount the *Spaniſh* Inquiſition, *Ravilliac*'s Tortures, or the dreadful miſeries which *Moſes*, one of *Scanderbeg*'s Lieutenants, endured in Fifteen days ſlaying, ſhould perſecute Chriſtians with the moſt feral cruelties which Policy and Malice can invent, or execute? This can't be imputed to our Religion, which for Meekneſs, Peace, Amiableneſs, and Love, is preferable to all the Religions in the World. 'Tis this Religion, which calls to endure, to ſuffer for Righteouſneſs-ſake, to fry Ten thouſand Faggots with our Fleſh; to Purple as many Axes with our Blood, rather than ſin. That ſame Religion cannot prompt its Profeſſors to ſuch bloody actions. We will

confeſs, theſe things have given a great reaſon to complain of many Profeſſors of ſo excellent a Religion. Theſe actions are no reproach to Chriſtianity.

1ſt. It muſt be granted, the Vices of moſt men are not a juſt reproach of humane nature. What Murthers, what Fires, what Blood, what devaſtations have been by men cauſed againſt men, upon no account of Religion? Thoſe Wars managed with ſo great ſucceſs by the *Romans*, that no Empire of the World ever did, or is ever in any probability to attain; thoſe they never commenced on the account of Religion: they revered the Tutelar gods of every Country, and therefore at the beſieging of a City, that they might the more eaſily conquer it, they did *evocare Deos*: yet, what murthers, and the ſad effects of War they themſelves were the cauſes of, 'tis notoriouſly known. *Pompey* did glory that he was the occaſion that Eleven hundred Thouſand men were deſtroyed: *Tamerlane*, that in the Torrent of his Victories, he ſhould be the cauſe of the death of Eight

Eight hundred Thouſand. What cruelties have been acted by men upon men, the Hiſtories of all Ages will atteſt. All theſe aſcertain, that there is an Original Sin; but yet does not reproach humane nature indeed. Mr. *Hobs* ſaith, that *the State of nature is a ſtate of War, and that all perſons are equal. And* Spinoſa, who is *Hobs* Unvailed, ſays expreſly, that *men are formed to deſtroy one another, as greater Fiſhes to devour the ſmaller. Theol. Polit. Cap.* 13. A fulſome ſimilitude he uſes, to explain a notorious untruth. There is no ſuch eſtate of nature, nor is it poſſible to conceive ſuch an equality amongſt perſons; for if the Original of man be by Creation, then by the Succeſſive generation the queſtion is determined: if we ſuppoſe men to be born by the prolifick power of *Egyptian* ſlime, and the benign influence of the Heavenly bodies, yet experience acquaints us there is no ſuch equality naturally. Think we the underſtanding of every *Grecian* was equal to the vaſt Wit of *Ariſtotle*? the valour and conduct of

every *Scythian* to that of *Tamerlain*? the eloquence and parts of every *Roman* could parallel those of *Cicero*, whose Wit equalled the *Roman* Empire? No Fictions may be admitted which serve to explain the *Phornomena*'s of the Heavenly Bodies; but to admit such Fictions which destroy Justice, under the pretence of giving the true nature of Justice, explaining it, is a most notorious absurdity, and not to be endured. Vertue and Goodness are not fictitious; though such feral and Bloody actions have been perpetrated by Men, yet it doth not conclude, that mortals are divested of all humanity, or that there are no Laws wrote on the Breasts of men, which may be fairly read in the just lives of many excellent persons: As Cruelties acted by men upon men reproach not humanity, so the persecuting Spirit of some Christians, do not justly cast an imputation on Christianity its self.

2. It will not be amiss to enquire, when this persecuting and bloody spirit invaded the Breast of Christians? It must

muſt be acknowledged, that during the firſt Ten Perſecutions no ſuch ſpirit appeared. There was great diviſions, many Hereſies, yet the true Church maintained its ſelf by holineſs of Life, patient ſuffering of Tortures, and an excellent diſcipline: The only allurements to Chriſtians, were a future glory, and terror; Eternal puniſhments: but when the Emperors became Chriſtians, that reſtleſs Enemy of Mankind, and the great oppoſer of Chriſt Jeſus, imploy'd all his Arts to make Chriſtians act upon Chriſtians thoſe cruelties Pagan Emperors did. In the Empire of *Conſtantinus* the great, *Arrius* was raiſed up by Satan to diſturb Chriſtianity; he colouring what ſome former Hereticks had not ſo clearly broached, declared in the Church of *Alexandria*. that *Chriſt was not true God, coeſſential with the Father.* Whence ſprung thoſe firſt Perſecutions of Chriſtians againſt Chriſtians, but on the *Arrian* account? Under *Conſtantius* the Great no Perſecutions were moved. His Son *Conſtantius*, to whom he gave his Empire of the *Eaſt*, was prompted

prompted, though not by his own nature, but his Court-Parasites, who perverted *Eudoxia* his Empress, a person of great Learning and Spirit, to persecute the Orthodox and Catholick Christians. *Constantinus Junior*, and *Constans*, Brother of *Constantius*, governed in the *West* and *South*; these did not at all disturb any sort of Christians. *Julian* succeeding *Constantius*, his Persecutions we have recited. *Jovian* by the Acclamations of the Army was immediately created Emperor, who being a Religious and Orthodox prince, moved no persecutions, but gave even to Hereticks Liberty. On his death *Valentinian* was invested with the Eastern and Western Purple: the Soldiers, after his Election, in a tumult, declared that another should be his associate; he in a resolute, yet complying Speech, acquainted the Army, that it was in their Power not to have elected him; but having elected him, it was in his power to appoint a time when a Colleague should be chosen: taking his opportunity, he by the consent of the Army caused his Brother *Valens* to be chosen

choſen his aſſociate: To him the Eaſtern Purple was aſſigned. To ſee the Power of God! *Jovianus* enjoyed the Empire but Eight Months: the Army proceeding to another election, conſtituted a great Soldier, a wiſe perſon, and moſt religious Chriſtian, Emperor, who made then, with the conſent of the Army, *Valens* his Partner; at that time an Orthodox and Catholick Emperor, who under *Julian* profeſſed the true Doctrine; but marrying a Princeſs, who was an *Arrian*, inſtilling thoſe pernicious Doctrines into the head of him a Soldier, and being Baptized by *Eudoxius* Biſhop of *Conſtantinople*, an *Arrian*, and by him at his Baptiſm ſworn to maintain the *Arrian* impieties, he proved a moſt dreadful Perſecutor: God was ſo angry with him, as to ſubſtract his Grace, that falling from the true Faith, he ſcarce appeared to be a Chriſtian; and being vanquiſhed by the *Goths*; he was forced to take Shelter in a Cottage, where he was reduced to Aſhes. At *Antioch*, the famous *Miletius* being Baniſhed, when he kept his Court in that

that City, he gave to persons of all persuasions full Liberty publickly to perform their religious Offices; he opened the *Jewish* Synagogues, and the Pagan Temples, and gave a general indulgence to all that owned the name of Christians, to Hereticks, and those who divulged opinions contrary to the Apostolical Faith. By his connivance and approbation, the Mysteries and Festivals of the Heathens were celebrated. Those cheats were suppressed by *Jovian*; Then began to flourish Ceremonies, Sacrifices, and Religious Rites of *Jupiter*; *Ceres* and *Bacchus* were celebrated; and this was done, not in Corners, as in the Reign of Religious Emperors: but now in the midst of the City. In the *Forum* they wildly ran up and down, madly performing their *Orgias*. He is only an enemy to those who profess and preach the Apostolical Faith. These he first drove out of their holy Churches: they then convened upon the tops of Mountains, there they heard the Words of God, there they glorifyed God with Hymns and Praises. To perform Divine

Exercises,

Exerciſes, they endured the violence of all ſort of Weather; Storms, Snow, Froſt, and Scorching heats. Theſe receſſes he permitted not to them, but by his Troops diſperſed them, *Theod. Lib.* 4. The cruelties of theſe perſecutions *Baſil* does lively deſcribe in his Letters to the Weſtern Biſhops: the Perſecutions of the *Arrians* were dreadful: the *Donatiſts* had liberty, till they grew violent; then their Churches were taken from them, and ſome of the Biſhops puniſhed; but they becoming Bloody, and a Sect amongſt them eſpecially called the *Circumcelliones*, a feral and rabid company, acting Barbarities upon the Catholicks, they were reſtrained by more ſevere Laws. That the *Arrians* proſecuted the Catholicks with the greater Rage and Cruelty, the *Vandalick* Perſecutions, not to be read without Tears, are too ſad a Teſtimony. The Catholiok Emperors were not Bloody, nor did they proſecute the *Arrians* with Fire and Sword. The firſt ſanguinary Law was againſt the *Manichees*, 5. *Arcadius*, it was a moſt frantick and abominable Sect. 3*dly.*

3*dly*, An erroneous and wicked Principle imbib'd, may be the Reason of Persecution. Religion is not the cause of it, but mens ignorance, passion, prejudice, and evil apprehensions of things. Because the *Samaritans* did not receive Christ, *James* and *John* said unto him, *Wilt thou command fire down from Heaven to consume them?* Luk. 9. When Zeal, like raging Fire, does not warm, but destroy, lays Towns and Cities in Ashes, no wonder they condemn to the Flames those whom they account Hereticks. What blood will not those persons shed? What Murders will not they commit? what cruelties not exercise, when infligated by an erroneous Conscience, and believe, that when they kill their Brethren they do God good service? But this is absolutely contrary to the Gospel of the Lord Jesus. 'Tis true, by the Law of *Moses*, the Blasphemer was to be put to death. In the new Law, *He that will not hear the Church, let him be as an Heathen, or Publican*, Matt. 18. *I wish they were cut off that trouble you*, saith St. *Paul*, *Gal.* 5. But from these words

words, to prove, that it is meritorious to put an Heathen on a Rack, broyl a Publican on a Gridiron, and to cut off the thread of a Schismaticks Life by Instruments of cruelty, is as ridiculous as that of a *Sciolus*. *Hæreticum devita; an Heretick reject.* To turn it, *de vita tolle, take away the life of an Heretick*; it is unquestionably true. The Gospel commands no corporal punishment: The Church pronounceth the person an Heretick; but the sentencing of that Heretick to the Fire, and the executing of that sentence, was performed by the Civil Judge and his Officers. I must not be misinterpreted, as tho' I judged, that a corporal punishment may not be inflicted upon those who are real Hereticks, granting that Conscience can't be forced; yet it must be concluded, that an erroneous person may be forc'd to those actions which may alter his judgement. No Boy can be forc'd to believe, that (*amo*) signifies (*I Love*); yet a Boy may be justly forced to go to School, and to attend to his Masters Lectures, and by that means he may be convinc'd,

that

that (*amo*) doth signifie to (*Love*). And this was the case of the *Donatists*: For St. *Augustin*, a Man of a meek and Divine temper, who very well knew the sweetness of the Gospel, and the greatness of mans infirmity, was against any Penal Laws, in causes Ecclesiastical: But when the *Donatists* were compelld to restore the Churches, which under *Julian* were taken from the Catholicks, and to come to Divine Prayers, and to the hearing of Orthodox Sermons, many of them were converted: Upon this St. *Augustine* approves of that severity: But that persons being subject to their Prince, demeaning themselves soberly, merely for an opinions sake, should be kill'd as Dogs, and that by all feral means, to extirpate that which they call Heresy, is meritorious, is not the product of Religion, but of Prejudice and Passion. What a scandal did this give to the Name and Faith of the Lord Jesus? The *Indian* King would not be in Heaven, because the *Spaniards* were there. What bloody Tragedies have been acted over all *Europe* on this account?

count? This favours not of the meekness and sweetness of Christianity. The Religion of the Holy Jesus must not be reproached by the passions and evil opinions of men.

4*thly*, All are not Christians that call themselves so; all are not *Pythagoreans*, that are in the School of *Pythagoras*. A feral spirit amongst many who call themselves Christians, arises not only from an ill-guided Zeal, but from Principles contrary to the design of Christianity. The Faith of the Lord Jesus is pretended, when ambition and temporal prosperity are design'd. And this has been undoubtedly the original of infinite slaughters amongst Christians, which have been vailed with the glorious pretence of Piety. Certainly for Christians to Arm for the recovery of the *Holy Land*, and the redemption of so many Thousand Christians from the slavery that they were then involv'd in, was for excellent purpose. After the *Lateran* Council, when a great Army was raised for that end, by the instigation of the Pope, the Swords of Chri-

ſtians in the Weſt were turn'd againſt the Chriſtians in the Eaſt: Under that ſacred vail was hid the deſign of reducing the Eaſtern to the obedience of the Weſtern Church. The Ambition of *Rome* was to ſet up a *Latin* Empire Eccleſiaſtical and Civil, in the *Greek* Church and State. The Gun-powder Treaſon in *England*, whence proceeded it but from ambition? The late feral Plot; acknowledged to be Deviliſh by His Sacred Majeſty and Three Parliaments, Let Religion be pretended, what was under the Varniſh? *Coleman*, a name execrable, not only to *Proteſtants* but to *Romaniſts*; a Muſhrom gaining favour, durſt be ſo arrogant as to attempt the introducing of Popery, make the Engliſh Scepter truckle to *France*. What was his aim? To be a great Miniſter of State. The ſame was propoſed by thoſe who aſſiſted him in theſe deteſtable actions. Religion was in the Front; but in the Rear, Great Miniſters of State, Eccleſiaſtical Dignities, and Military Offices, theſe muſt be their encouragers. Tho' that *Coleman* durſt to his laſt breath deny that

that there was any intention to introduce Popery by the Sword, which denial of his was a most notorious falsity; yet that Fame, Dignities, and accumulated Riches were the Port to which he Sail'd, nothing more clear. They who fall from one Religion to another, must disguise their Apostacy with the fairest vails of Conscience, Salvation, and a future Glory: Yet they give a reproach to themselves, and to Religion; when they design their Apostacy to open a Gate for preferment, no wonder that these persons prove Persecutors. Religion is not to be charged with these bloody actions: No, they are to be imputed to a damnable hypocrisy, and worldly interest. *Coleman*, a Ministers Son, a pragmatick Sophister in *Cambridge*, went into *Flanders*, changed his Religion, turn'd *Romanist*, then went up and down City and Country to make Proselites; a person of a daring impudence; tho' clearly basled in disputes, would never discover that he was conscious of a foil by one blush: Durst (*proh bone Deus!*) attempt those things

which has given the greatest disquiet that ever could have been given to his sacred Majesty, to the two Houses, to the whole Kingdom, to the Three Nations, to the Protestant Interest: Nay, it may justly be averred, that no English Romanist ought to pronounce his name without abhorrence and reluctation. He can palliate his Villanies with no other pretence than Religion, which he designed to promote, not by blood or any feral means, but by those holy methods which the holy Ghost approves, as he attested at his Tryal: *Non verba, sed facta loquuntur.* His words and actions give an eternal evidence against him. Could we imagine, that his Life gave an indication of the Heavenly composure of his mind? *Chrysostom* in his so justly famed Books, περὶ Ἱερωσύνης, stiles him Ἀποστάτην, that is, the Apostate. Why calls he him the Apostate? Did he desert his Religion? fall from the Faith of the Lord Jesus? No. But being born of rich and illustrious Parents, his retiring into the Wilderness, or to the top of a Mountain for the privacy of mortification,

cation, and the more assiduous practice of holiness; he at the Twentieth year of his age relinquished his divine Life, returned into the City, and there lived splendidly: his retinue and Table were sumptuous and magnificent: for this, declining from the severer practice of Holiness, *Chrysostom* condemns him, and with all imaginable eloquence and piety endeavours to recall him. But we have here an Apostate from the excellent Religion of the Church of *England*, who not only imitates, but outvies this *Theodorus*. *Theodorus* reassumes his estate, lives gallantly at the expences of his Patrimonial inheritance. *Coleman* vies with the primest of the Nobility: he that sprung up in a Night, made his Apostacy the Ladder to climb to the highest preferments, and the Favourite to bring him into the Councils of the greatest Princes of *Europe*, and the great encourager to attempt the most notorious villany in the World. Is this Faith and Godliness? Can Christianity be reproached? Must the Faith and Loyalty of the *French* Nation be condemned for the

Treason of a *Ravilliack*? That unchristian designs and secular aims are many times the cause of Christians shedding the Blood of Christians, amongst many more Examples I will annex two: Upon the death of *Liberius*, *Damasus* and *Ursibinus* were competitors for the *Roman* Pontificate; The people are divided, the parties are hot and passionate, their heats are so vehement that both Parties fight: *Damasus* his party was superior in this Bloody conteſt; a Hundred Thirty Seven Bodies were found slain in one Church, a Church which was once the House of one *Sicininus*: the dissention was so great and fierce, that *Viventius* the Protect of the City could not appease it. This rage gave a disturbance to the City some time after; perhaps the parties were not pacified, till *Ursinius* was gratifyed with the Archbishoprick of *Naples*. Upon this *Marcellinus*, an Heathen, gives us this remark, *I can't deny, considering with what gallantry the affairs of that City are managed, that they who are competitors to gain, what they so much desire, should strive*

ſtrive with the greateſt ardour and force; for when they have obtained their longed for Dignity, they are ſecure ſeeing that they ſhall be enriched with the oblation of Ladies; they being gorgeouſly cloathed, they ſhall be carried up and down in Coaches, their Feaſts ſhall be profuſe, and they ſhall maintain Tables ſuperior to thoſe of Kings. Theſe perſons might indubitably be more Bleſſed, if they, contemning the ſplendor of the City, would compoſe their demeanors after the mode of ſome Provincial Biſhops, whoſe ſpare Diet, mean Garments, and their Eyes conſtantly caſt upon the Earth, commend themſelves to the True God, and his Genuine Servants.

Macedonius was certainly an ambitious man. *Paulus* being canonically elected Biſhop of *Conſtantinople*, was commanded by the Emperor *Conſtantius* to be removed from that See. *Phillip* the Prefect performs the Emperors command: by a fine trick, without the knowledge of the Citizens, ſends him into Baniſhment, and then takes *Macedonius* into his own Coach, and carries him into the Church: the people were

disconted; the multitude was so great that what by the throng, and the Sword of the Soldiers, a passage was made for him to the Throne by the Corps of One thousand Three hundred and Fifty. When possessed of that See, what cruelties did he not exercise? banishments, confiscation of estates were but lighter punishments: those that would not communicate with him; he Imprisoned; some he Tortured, Women and Children he caused to be severely Scourged; he forced the mouths of those, that would not communicate with him, to be opened, and his Mysteries to be put into them: he caused Eggs to be heated, and cast upon the Breasts of Women: he made the Breasts of other Women to be put between burning Plates, and seared off: he acted such Cruelties upon the Christians, that were unheard of to the Heathens, with an excessive pride; without the consent of the Emperor he removed the Corps of *Constantine* the Great, out of the Church in which he was inter'd, into the Church of *Acasius*

as the Martyrs. This fact was endeavoured to be hindred by the Orthodox Christians, of whom he killed many: the Floor of the Church, and Street adjoyning, flowed with the Blood of them. Were these sanguinary Acts the product of Religion? No, but of pride, and his temporal Interest.

Qu,

Qu. VI.

Wherein the Christian Graces have a real preferency to the Pagan and Philosophical Vertues?

IT will not be unworthy to discuss this Great Question, *Wherein the Graces and Lives of Christians are superior to the Actions and Vertues of the Heathens?*

Julian (against whom these Papers are chiefly design'd) was a Prince conspicuous by many excellent endowments: Amongst the Heathens there were many Philosophers and Statesmen, Orators, Generals and Princes eminent in their singular qualifications. Is Valour a Virtue? Many were patient in bearing Calamities, and none more daring in undertaking great actions. Is Justice a Virtue? they were diligent hearers of Causes, and unbiassed in their final determinations. Is Temperance a Virtue? They were to a Miracle Abstemious. Is Charity a Virtue? they were Bounti-

Bountiful, and haters of the base sin of Covetousness. If a composure of mind, by which persons are fitted for admirable Actions; If industry and vigorous prosecution of Employments be excellent Ornaments, in them they might glory. To all which may be added, in the Exercise of Religion, which is the foundation of Virtue, they were very devout. To all these they made a great pretence: Some of those Eminences must be granted; yet to the Question, it will with clear Reason, and certain Truth be replied, That the excellency of Christian Graces and Virtues, are superlatively to be prefer'd to Pagan Eminences. To evince which, these Axioms must be premis'd.

1. *Bonum ex integra causa, Malum ex quocunq; defectu; An Universal concurrence of Causes is required to make a thing good, when any deficiency suffices to render it evil.* One obliquity makes a Line crooked, when a continued recital is necessary to constitute a strait Line.

2. When Virtues are intense, then they are concatenated; there is a Conspiration

ſpiration of all Virtues, where the degrees are Heroical.

3. That the fam'd Philoſophers agree in this, That there is a true God, whoſe Will is the rule of Virtue.

4. That then it muſt evidently follow, That they who worſhip not the true God, are not Virtuous.

5. 'Tis evidently perſpicuous, that Virtues muſt have a reſpect to their adequate objects: He that is Temperate, muſt both eat and drink moderately; he that is Juſt, muſt be ſo to all perſons.

6. That to the Conſtitution, Prudence is required: If this were not the Guide of the Pagan *Virtuoſi* then it muſt of neceſſity follow, they were not truly virtuous.

My Pen ſhall not be too crabbed, nor my ſentiments too bold in cenſuring the ſtate of dead Philoſophers. What ſentence the Divine Power hath paſſed upon them, is known to him only, to whom belongs righteouſneſs and forgiveneſs. I am not daring to peep into the dark; but confident, that the higheſt pitch of Virtue the ſevereſt Pagan ar-

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riv'd at, is much beneath Christian perfection, and the sublime life of Christian Philosophers.

Let the actions of any person be never so exact and congruous to those Laws which goodness prescribe; yet if the end be vain-glory, they are not true Virtues. Ambition is that deformity which sullies the splendor of the best Conversation, in that life, which seems to be a mirror to give the liveliest image of Goodness: As the purest Chrystal is by breath; so that, by popular applause, is stain'd; which vice is infinitely oppos'd by Christian Religion: Humility being adopted as a part of it; it's one of its prime constitutions, enforced by the example of the Holy Jesus. How guilty the *Ethnick* Philosophers were of this crime, is notoriously known: They were termed *Vanæ gloriæ mancipia.* How trifling was that temper of *Demosthenes*, who was hugely pleased, that the murmurs of a Rivulet from him gliding, brought to his Ears the noise of a Woman speaking to her Companion, *This is the very Demosthenes;*

Cic.

Cic. Tusc. Quest. lib. 5. And *Tully* himself, that great Orator, and Virtuoso, and famous Moralist, *Trahimur omnes gloriæ studio, & optimus quisq; maximè gloriâ ducitur.* The chiefest aim of the best men he makes to be Glory; by *Plutarch* accused of Ambition, and so judg'd by his Friends. *Crœsus*, by *Justin* call'd, φιλόδοξον, καὶ φιλάνθρωπον. And of himself, *Cicero* saith, *Orat. ad pop.* before his Banishment, *Quam virtutis gloria summâ cum laude ad cœlum extulit.* He was infinitely affected with those expressions of kindness, which he receiv'd from the *Romans* after his return from Banishment, that he cries out, *I am come to* Rome *upon the Shoulders of all* Italy. As for *Julian*, how vain-glorious he was, take it from the Pen of *Marcellinus*, he rejoyced very much in vulgar applause; he was an immoderate hunter after praise, even from the least things that were. His affecting popularity, made him to converse with mean and abject persons. Christianity commands not to seek the praise of men, but of God: *That he who glorieth may glory*

glory in the Lord. The glory which we receive from men is but ſmall, imperfect, inconſtant, and makes not the perſon the better: the glorying in God is raiſed, perfect, perpetual, and makes the perſon really happy.

2. We ſhall rarely find, that there was a Concatenation of all Virtues in Heathen Philoſophers; and in them, their Virtues had not a reſpect to their adequate objects: which is otherwiſe in Chriſtians. In many thouſands of them glorioufly appear'd a concurrence of all Graces. 'Tis a Chriſtian Axiom: *He that offends in one, is guilty of all.* Chriſtian Graces are like a Crown, or Circle, in which if there be any part taken away, that ceaſeth to be a Circle. From the Principles of Chriſtianity, this manifeſtly is prov'd; for the form of a Chriſtian Grace, is *the Love of God in Chriſt.* That Love cauſeth a true Chriſtian to abſtain from all Vice, and practice every Command. Multitudes in whom neither impurities, injuſtice, uncharitableneſs, irreligion, weakneſs and timerouſneſs of ſpirit, or any other vice

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did appear; and when any vice was committed, they washed away the stain by Tears, and remov'd the guilt by Repentance, and were never quiet, until they recover'd their former purity. They liv'd embelish'd with all Virtues. Where was there any Heathen, in whom one great Vice or other was not seen? The consideration of their Idolatry must be rejected, until the third and fourth Particulars be considered. This present discourse is directed to the proof of the second and fifth Particulars: To perform which, we'l take a view of the Christian Laws and Lives, and the Dogmata and Conversations of the Heathen *Virtuosi*. If we cast our eyes on the Sacred Code of the *New Testament*, we can see no Command, but that which is holy, just and good; any impurity is so far from being countenanced, that an impure thought, nay, a wanton look is prohibited by the purity of the Laws of the Holy Jesus. A lustful casting of the eyes, is accounted Adultery. Such an exact Justice, that rather than any injuries should be done, injuries and torments

ments are to be endured. Christianity is so far from admitting injustice, that it commands the remission of injuries, and to return good for evil. 'Tis true, that in late ages, in which there has been a decay of Piety, the Generality have the name, not the life and essence of Christians: yet in the purer ages of the Church, how eminent the Lives of Christians have been, how glorious in the most compleat composure of their conversations, the enemies of Christians had confessed and admired: and still there are those, who for purity are Virgins, and cloathed in white, that lead Angelical lives, and live as out of the Body. They are so far from acting, or patronizing any filthiness, or injustice, or affecting Vain-glory, that impure motions they abhor: they consume their Estates in Charity: by mortification they raise their Bodies, that they become the Temples of the Holy Ghost: and their whole life is consecrated to their Maker. The contrary will be found in the Lives and Writ-

lugs of the most famed Philosophers of both the celebrated Sects; the *Ionick*, the Successors of *Anaximander*; or the *Italick*, the followers of *Pythagoras*. *Theodorus*, in the Life of *Aristippus*, affirmed, that, [illegible] &c. to Steal, to commit Adultery, to act Sacrilegiously, was the duty of a wise man at some times. *Laert. Lib.* 2. *Periander* one of the Wise men, had carnal knowledge of his own Mother, *Crantor*: which horrible fact being known, struck her into an extraordinary sorrow; and if *Cassaubon*'s conjecture be true, caused her to be her own Executioner. Sodomy, that is an unnatural Vice, cannot be denied, but concluded. That *Socrates*, he that first reduced moral Virtues into a Method, and compil'd the first moral Philosophy, was an abuser of *Alcibiades*. *Laert. Lib.* 1. *in vita*. His followers imitating their Master, esteemed this Vice a Virtue; hence thus derided by *Juvenal*. *Inter Socraticos notissima fossa Cynædos. Phædon*, who was taught by *Socrates*, of a great and noble Family,

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by, being taken young, was made a Prize by his Master, to gain Moneys by prostituting himself. *Laert. in vita Lib. & Aul. Gell.* This same *Phædon* was the person, who occasioned *Plato's* inscribing his Book *De immortalitate animæ Phædus*. *Æschines* had his *Ganimede*, who was too familiar with *Menedemus*, *Æschines* his Friend. When *Æschines* his Amour came to *Menedemus* his Feast, the Servants at the door would not admit him. *Bion Borysthenes* adopted young men to abuse them: and one *Burio* cries out to *Menedemus*, *Bion* enjoys me at Night, and I am not injured. *Laert. in vita Bionis. lib.* 4. *Plato* himself was not exempted from this crime; that he abused Sodomitically one *Eter* a Youth, and an Astrologer; for the same service he obtained *Alexis* and *Phædrus*; which *Dion* discovers in his verses on *Plato's* Lovers, related by *Laert. Lib.* 3. *Demetrius Phalerius* (who was honoured by the *Athenians* with three Hundred and Sixty Statues) was *Cleo's Ganimede*, and had one *Lamia* for his Mistress: his

Epistles to his beloved Women, and to *Pythocles* a beautiful Youth, give a sure evidence of his Purity. To *Pythocles*, amongst other amorous passages, he has this, *I languish, I am ruin'd, not enjoying your lovely and divine conversation.* More instances of such impurities might be recited, but my Paper begins to Blush. It will not be unworthy to mention the *Dogma's* of *Antisthenes*, who so much commended Virtue in excellent *Apothegms*, yet gave to Wise men liberty to use what handsome Women they could. *Laert. Lib 6. Diogenes* affirms, *Women and Sons should be common. Zeno*, that *Wives in a well constituted Common-Wealth should be common. Chrysippus, Lib. 7. taught, that in a Common-Wealth, Mothers, Daughters and Sons should be Common.* Amongst the most Virtuous *Grecians* and *Romans*, the Marrying of Women for the use of other Men, and exchange of Wives, were esteemed consonant to moral goodness, approved by Philosophers, and ratified by Laws. The saying of *Pittacus*, that *the gods must yield to Necessity*, is derogatory

ry of the Divine Excellency. *Archelaus* and *Epicurus* cast off all goodness, by affirming, that *nothing was just or unjust in its own nature.* It must therefore be averred, that the Virtues of Pagans since they were accompanied with vices which wore the Garb of Virtues, they being ratified by Laws, are far inferior to the Virtues and Graces of Christians, who abhor all Vice, and are guided by infallible Rules: for *the Law of the Lord is perfect, converting the Soul: the Testimony of the Lord is sure, making Wise the Simple: The Statutes of the Lord are right,* &c. Psal. 19. 7, 8.

The consent of all Ages is a strong invincible Argument, that there is a Deity. Though many gods were adored by Heathens, yet that did not argue that they believed many supreme Deities: there was a belief amongst them of *Polytheism*: they could not but imagine, that there was one Infinite Being, who was supreme to all things; yet they entertained an opinion, that there was

Inferior Deities, some Spirits more excellent than Men, who were the *Dii Patrii, & Dii medioxumi*, Patrons of Countries, and Nations, Towns and Families; nay persons. They believed that God the supreme Deity, conveyed his Will and Pleasure to Men and Nations by their Tutelar Deities whom they adored. The notion of a Deity included in it, his Will to be the measure of all mens actions. 'Tis evinced by the nature of Conscience, that an outward action is not Virtuous, except conducted by the mind. The Courage of a Lion, or an English Mastiff is not fortitude. 'Tis Reason that conducts the Act, and makes it Virtuous or Vicious: and the consent of all Nations, is, that the Rule of their Lives, ought to be the Will of God. To make Laws to be readily entertained, they feigned they were given by their gods. *Plato* begins his Dialogue concerning Laws with this question, *Was God or Man the maker of Laws?* And the answer is, [illegible], *God, God was the Cause. Numa Pompilius* perswaded the

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Romans to entertain his Laws, by pretending he received them from the Goddess *Agoria*. It appears that as the Unanimous consent of all Nations strongly prove their is a Deity; so the same consent proves that the Will of God is the Rule of all Virtuous actions. Hence it will necessarily follow, that they who have not the knowledge of the True God, cannot guide their actions by those true Measures, as they may, who receive infallible Oracles from the true God. That the greatest of their Virtuoso's, as *Pythagoras*, were Idolaters, is evident. *Zenophons* sayings, and facts of *Socrates*, saith of him, ἐνσεβὴς μὲν ὅτως, so religious, that he did nothing, the gods being not first consulted: ἐγκρατὴς γὰρ, so temperate and continent, that in his choice he never prefer'd pleasure, to honest and virtuous things: yet that *Pæderastia* cannot be imagined to be a lawful pleasure: and the gods he consulted must be the gods worshipped by the *Athenians*, which is Idolatry. He sacrificed to the *Grecian* gods, and offered a

Cock to *Esculapius*. *Plutarch* approving the adoration of the *Sun*, *Moon* and *Stars*, for, saith he, *'tis impossible to think, that the World would conspire in Worshipping of them, if they were not animated*; de *Placitis Philosophorum*. *Seneca* is reproved justly and severly by St. *Austin*, in that when he condemns the Superstition of the *Romans* in their Sacrifices and adoration of their gods, yet he permits them to conform to the Laws, *Austin de Civitate Dei Lib. 6. Cap.* 10. In this the great Moralist must be extraordinarily peccant, who would act those things which were conformable to the Laws, yet these he judged ungrateful to their gods. Thus those Philosophers, who made a great pretence to Virtue, yet in common reason, cannot be excused from Idolatry. St. *Austin* affirms, that *Plotinus*, *Jamblicus*, *Porphyrius*, *Appuleius*, and *Plato* himself Sacrificed to divers gods. *De Civit. Dei Lib.* 8. *Cap.* 12. When 'tis evinced in *Plato*, easily it will be granted in others; nor can this be denied. The Narrative which *Eunapius* gives

gives of the Lives of Philosophers, is a certain evidence, that they worshipped many gods, and were skilful in Magick. *Maximus* (by the command of that Religious Emperor *Theodosius*) was put to death, for being a Magician. To prove the verity of St. *Austins* censure of *Plato*, no other Testimony need be used, than his own words expresly in his Ἐπίνομις: He asks *Clineas*, and *Nigrellus*, *who may be esteemed the Cause of all good; especially of that good, which is the best, which we term Wisdom; by it we are taught whom to call a God, and adore?* to which he answers, *The Heavens, and all Terrestrial Dæmons, and Gods we must Honour, and chiefly Pray unto.* *Ficinus* in his Preface saith, that, *by Heaven*, Plato *there meant the Incorporeal, and invisible Heaven: the Idea of which he commands to be adored through the visible, it's representation.* *Ficinus*, to vindicate *Plato*, uses some Artifices esteemed amongst the Papists; but this clears him not from Idolatry. 'Tis frequent with *Plato* to command Honour to be given, and Sacrifices

etifices to be offered to a multitude of gods: *Quarto de Legib. Pag. 872. Let us be convinced, that this a clear and certain truth, that we are obliged to Sacrifice to the gods; that we be conversant in holy actions, Prayers, Oblations, and all manner of Divine Service: this is the most Lovely and most Excellent; 'Tis that which conduceth to a most happy Life. The Honours being performed to the Heavenly Gods, and those Gods who are Protectors and Patrons of Common Wealths; that person obtains the end of Piety, who to Terrestrial gods offers congruous, though inferior Service. After these, a Wise man will Sacrifice to Hero's, to Demons, in consequence to the proper Images of the Country-gods, as the Law prescribes.* Thus far *Plato*. No Subject, let him be excellent for extraordinary Wisdom, singular Temperance, unusual Charity, and united Courage, exact Justice in Commerce; yet is most unjust, and makes his Virtues Vices, if he heads his Rebellion against his Natural Prince, and abuses all his endowments

douments to promote it. Idolatry is a Treason against Heaven. It was this which soiled the Embellishments of the greatest Philosophers, and eclipsed the lustre of their greatest Excellencies. The Idolatry and Magick of *Julian* is in the former discourse: how weak and erroneous is a natural understanding! *The Wisdom of Man is foolishness with God.* O weak Mortals! happy were the *Jews* in their Revelations: happier the Christians, who see the Glory of God Shining in the Face of Jesus Christ.

Lastly, As it is granted; that Prudence is the chiefest of all Cardinal Virtues; so it must be acknowledged, that those Virtues which are guided by a Divine, are superior to those which are conducted by a natural Wisdom: The Original of all Prudence, is, that Eternal Intellectual Sun, from which all the Rays of Wisdom, whether Natural or Divine are emitted. So true is that of *Job*, *There is a Spirit in a Man*; *and the Inspiration of*

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the Almighty giveth understanding. Job 32. 8. The Rays that are in the Soul by nature, or that Candle of the Lord which is placed in the Soul, at its production gives a faint and weak light; but vigorous and clear Beams (that fair and brighter Candle) which shines with the sweetest and clearest Splendour, is placed in the Golden Candlestick, the Church, the Pillar and ground of Truth: and herein is the clear prælation of the Christians in their actions and graces, to those of the Heathen; for Christians are conducted by the best means to the best end. That there is an enmity by nature between God and Man, the Sins that men are guilty of, are deplorable, though certain Arguments. That man endeavours to reconcile himself to God, and to appease the Divine Wrath, and that by Sacrifices, is manifest by the common usage of the World. All Nations unanimously agree in this; all people in all ages tendred their propitiatory Sacrifices to God. The Heathens did believe that

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the Sacrifices they offered to their gods, did really appease the anger of those Deities! Hence some Nations sacrificed men and women; and *Julian* rip'd up the Bellies of Women. In *Gaul* they fed men on purpose a whole year, that there might be offered a most excellent Sacrifice to their gods. Amongst the *Romans*, they who did devote themselves to the gods were accounted *Hero's*. The *Jews* had their Sacrifices appointed by a Sanction: they were propitiatory; but as Types, their Virtue proceeding from him, who was the Lamb slain from the beginning of the World: The Wrath of God being solely to be satisfyed by that Sacrifice which was equivalent. This was the sweet acceptable Sacrifice of him, who was God and man; man to be a Sacrifice, God to render that Sacrifice of a due Value: the Piety was the Altar to Sanctify the Sacrifice. This is that mystery hid from Ages, that God should become man; that by offering his own Body he might make atonement

tonement for Man; by his own Blood he might enter into the Holy place, making eternal Redemption for us; by one sacrifice once offer'd, he might ever perfect those who are sanctified. He gave the most excellent Commands and Rules of Living, which he enforced by his own example. He was seperate from Sin; his Life was the pattern of all goodness, and invited men by the Promises of an Eternal Glory. How blind the eyes of Reason and natural Philosophy are, the sentiments of Philosophers, which concern the ultimate end of Man, easily manifest. Did *Pythagoras*, *Plato*, *Aristotle*, or *Zeno* discover in what, compleat Beatitude consisted? were it to be found in any of the Academies ancient, middle, or new? In the *Stoa*, or the *Roman Forum*? No. The *Metempsuchosis* of *Pythagoras* is an absurd fiction, and destroys the greatest part of the Divine Providence, by making a retribution in the next life, which cannot be granted, if that be conceded. *Plato* seems to have the

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distinct apprehension of the Souls immortality and a future Life, as the state of the Soul is when living, and in that condition with those qualities, when separated from the Body; sentenced to bliss or torture: *As*, saith he, *the Body is full of Scars, or the Members dislocated, it will be so when dead. The same with the Soul: the Filth, Wounds, and Deformitys, which it contracted when in the Body, will remain, and be seen, when separated. The Soul which by Virtue is made pure, and beautiful, when in the Body, retains that same purity and beauty being separated.* And further, that *Virtuous Souls have their various Seats in Heaven, and are happy, by possessing a perfect good, which is God, and this to continue for ever: and is obtained more by Loving, than by knowing.* These speculations are curious and ingenious; these approach near to Christianity: and certainly the Philosophy of *Plato* was a preparation for the Gospel. We evinced before, that the best Principles of *Socrates* and *Plato*'s moral Philoso-

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phy, came short of the Code of Jesus Christ: So which we consider the Doctrine of our Lord, we shall find, that these Speculations are inferior to it; for as to the judgment of the last day, it is clearly revealed, that the Son of Man shall descend from Heaven, and shall place his Pavillion in the Clouds, and Judge the World. *Plato* in his *Gorgias*, tells, that *to the three Sons of* Jupiter, *the last Judicature is committed.* Minos, Rhadamanthus, *and* Æacus *being in a certain Meadow in* Bivio, *where are two ways, one leading to the Isles of the Blessed, the other to Hell: the naked Souls of these Judges viewing the naked Souls of men, to send the Virtuous to Heaven, the vicious to Hell.* Minos *and* Rhadamanthus *are the Judges of the* Asians, *and* Æacus *of the* Europeans. *Let what* Ficinus *says of* Plato's *Opinion, be* Plato's *sence, that by* Saturn *is intended the Supreme Intelligence, in whom is the Universal Law and Providence over all things: Subordinate to him are three principal Deityes, Who give the essence and form of Beings,*

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is called Jupiter; *who gives life is termed* Neptune; *who disposes the orders and degrees of Forms is called* Plato; *and the three Sons of* Jupiter, *Judges of Asia and Europe, are three Deities, Servants of* Jupiter *and* Plato, *designed for that Office.* Christianity acquaints us that there is but one only God; that God did assume our nature; that he will judge the World. *Plato* introduceth other gods, these three Judges to take a view of the naked Souls, by inspection to pass the Sentence. Christianity saith, *the Books shall be opened*, that is, the Divine Omniscience, which clearly discovers the actions, and knows the estate of every one, shall discern the deeds of every individual person; And the Consciences of all persons are another Book, in which are written the Sins and Graces of every person: all shall then be so awakened and disposed, as they shall give a faithful account. This is a rational account of the supreme and exclusive Tribunal. How

can those three Judges passe a just sentence, except they know of the Crimes and Virtues of every Soul, which they can't do except they be Omnisciente. And when they have passed the sentence, how are the Souls sent their several ways? Certainly that power which brought every Soul into such a Meadow, and conveyed the Souls to the places to which they are sentenced, must be Infinite: whereby it must be one, not three subordinate Deities. Omniscience and Omnipotence are properties belonging to the true and only God. The account of the Christian felicity is clear: An immortal Soul, which through the aid of Heaven, the assistance of the Spirit, subjecting the Body to its self, and gaining a spiritual conquest over it, making it subservient to Reason and Religion, when separated from the body, ascends into Heaven, where it hath an immediate and full enjoyment of God in the understanding

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and will, by a clear and full prospect and view of God, by that which we usually call *Beatifical Vision*: And this immediate Vision, which is Divine, fills the Will with the most ardent Love of God; whence springs all imaginable joy and delight, and this to continue for ever. *Plato* speaks very delicately of this happiness, when he pronounceth, that *Happiness doth consist in the possession of God: That Souls come from, and return to God again; that the possession of God chiefly consists in the Loving him above all things.* Yet it must be acknowledged, that great Person commended to the World for his Eloquence, Holiness of his Life, and Pen, receiv'd the knowledge of these things from the *Jews*; which is observed by *Ludovicus Vives*, and *Leonard Coquæus* the Jesuits, in their Commentaries upon St. *Austin de Civitate Dei*, Lib. 22. Cap. 28. And our Learned *Gale*, *Court of the Gentiles*, Part. 1. Lib. 2. Cap. 7. and

affirm'd, he hath ſo mixt the Narrative, that it very much ſinks below the Evangelical Diſcovery, according to the Apoſtle, *Life and Immortality is brought to light by the Goſpel*, 2. Tim. 1. 10. The fulleſt diſcovery of an Eternal Life and Glory was made by the Holy Jeſus; Which will farther appear to thoſe perſons, who were the preſervers of their Country, advancers of its Glory, enlargers of its Territories and Dominions; and was aſſign'd the greateſt ſhare of Glory in the World to come. This the intent of *Scipio* evinceth, *Sed quanquam ſapientibus*, &c. *Tho' Religion, upon the performance of excellent acts, is a moſt ample reward of Virtue; yet thoſe divine perfections are not ſatisfied with thoſe honours, which Images ſtanding upon Lead, or Triumphs adorn'd with fading Laurels give it; but requires that Remuneration which is more flouriſhing and permanent: Therefore, O African, that thou mayſt be more*

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ready to defend thy Country; be certain that to thoſe who preſerve Commonwealths, are the ſupporters of it, and extenders of its Empire, a peculiar Manſion is aſſign'd, in which they ſhall enjoy perpetual felicity: That place is in the Milky-way, from whence the ſouls ſlide into the body, and to which they return: In which Circle *Scipio* thought himſelf to be, when he ſo dream'd. *Macrobius* knew very well the mind of *Plato*, with whom *Cicero* agreed in his Book *de Repub.* *Julian*, ſaith *Marcellinus*, thus comforted his Courtiers that bewailed his Death; *It was abject, and mean, to bewail that Prince who ſhould be placed amongſt the Stars.* From which 'tis evidently deduced, that there was amongſt them an apprehenſion of a future and eternal Felicity: but whether there was not a miſtake amongſt them concerning the means to attain it, and the felicity it ſelf, there may be an occaſion to judge? Political Virtues are

made the most suitable conditions to attain it. Let us suppose Virtuous Generals fight against Virtuous Generals, who conduct virtuous Soldiers against virtuous Soldiers: Let this instance be given amongst a Thousand others: *Sparta* and *Thebes* take Arms one against another; the Commanders in chief are *Agesilaus* for *Sparta*, and *Epaminondas* for *Thebes*: both which intensively loved their native Countries; to preserve their Cities they were equally inclin'd: both were endued with Political Virtues. *Epaminondas* had that glory to make the *Spartans* know, that an Enemy could pass the River *Eurotas*, which no Hostile Army had done for Six hundred years: yet this *Epaminondas* dyed by a *Lacedemonian* Spear. *Agesilaus* reviv'd the drooping spirits of his Country-men, who being incensed against him, forced him into *Egypt*; returning to preserve his Country, dyed. Are both these happy? Believe

lieve *Cicero* and *Plato*, as *Macrobius* affirms of *Scipio*, who saw from the *Galaxy*, *Carthage*: They must be likewise amongst the Stars. Yet they were enemies, and the preservation of one Country is the ruine of another. What account can be given that they were both happy? None but this, that both of them went to the *Dii Patrii*: whence it follows, they did not believe that the happiness of separated Souls did consist in the possession of a supreme Being, but of subordinate Deities: Therefore that felicity of seperated Souls cannot be perfect, those Deities themselves being but finite. And *Plato*'s conceit is not suited to that of a Divine Philosopher, when he affirms, That future Beatitude, being gain'd by the Cardinal Virtues, Prudence, Fortitude, Justice, Temperance, as the separated Soul, when united, exercised more heroically a more peculiar Virtue. So its happiness in the possessing

ſing of God, conſiſts in the perfection of that ſame Virtue. As he that excell'd in Valour, his fortitude there ſhall be accompliſhed: ſo the reſt. When that true Beatitude, which is in a beatifical Viſion, brings all Graces then to be exerciſed in that eſtate; as Faith and Hope ceaſe in Heaven, ſo thoſe Virtues. Prudence, which directs by the beſt means, to the beſt ends: What need of that Virtue, when there is a poſſeſſion of perfect bliſs? No object of Fortitude: Heaven admits of no Enemy, no ſorrow, or any evil. No object of Juſtice: no commutative, becauſe no contracts; nor diſtributive, for God only rewards and puniſhes. Nor any of Temperance, for there's no *Nectar* or *Ambroſia*. But what *Macrobius* aſſerts in *Somnio Scip.* Lib. 1. Cap. 11. That *there are Two Gates in Heaven, one in* Cancer, *the other in* Capricornus; *per has duas portas animas de cælo in terram meare*, &c. And by

by theſe 'tis believed they return from Earth into Heaven; the one the Gate of the immortal Gods, the other of Men: For by that the Souls of Men return to that ſeat in which they are eternally bleſſed: And the Souls returning from the *Galaxy*, they then enter into the Dominions belonging to *Pluto*. For Infants newly born, are fed with Milk, to immind them that they came from the Milky-way. The Soul of Man by its innate power of moving its ſelf, ſliding from the *Zodiack*, and Milky circle, into the lower Orbs, is clothed with a body of light, and exerciſeth it ſelf with thoſe actions which are proper for each Sphere. In that of *Saturn*, thoſe of Wiſdom and Intelligence; of *Jupiter*, in the practice of exterior things; of *Mars*, heat and courage; of the *Sun*, fancy and imagination: of *Venus*, deſire and appetite; of *Mercury*, Eloquence;

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sing of God, consists in the perfection of that same Virtue. As he that excell'd in Valour, his fortitude then shall be accomplished: so the rest. When that true Beatitude, which is in a beatifical Vision, brings all Graces then to be exercised in that estate; as Faith and Hope cease in Heaven, so those Virtues. Prudence, which directs by the best means, to the best ends: What need of that Virtue, when there is a possession of perfect bliss? No object of Fortitude: Heaven admits of no Enemy, no sorrow, or any evil. No object of Justice: no commutative, because no contracts; nor distributive, for God only rewards and punishes. Nor any of Temperance, for there's no *Nectar* or *Ambrosia*. But what *Macrobius* asserts in *Somnio Scip.* Lib. 1. Cap. 11. That *there are Two Gates in Heaven, one in* Cancer, *the other in* Capricornus; *per has duas portas animas de cælo in terram meare*, &c. And by

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of the *Moon*, the power of Generation; and the Soul in its fall between the *Snake*, descends into the Cup, and there being Drunk, hath a forgetfulness of all the actions it did in the Heavens. This is the *Fluvius Lethæus*: These are such great absurdities, that they need no refutation: But they are a great attestation of the natural ignorance of Man; and how weak the understanding of the greatest contemplative men are, when not guided by revelation; but conducted by their own thoughts.

The *Stoicks* placed their Felicity in Virtue, which they esteemed their God. *Aristotle* the same; but Virtue cannot be the ultimate end of Man, when it is the condition and means of attaining it. *Aristotle* placeth happiness in the Body and Mind both, but not according to his Master, in the enjoyment

joyment of the gods. Indeed both *Aristotle* and *Plato*, the one by asserting an eternal matter, the other an eternal motion, have delivered those opinions which are very much derogatory to the Power and Majesty of God. *Moses*, that gave the true account of the worlds being created out of nothing, satisfies our reason, that nothing can be infinite, no, not Eternal but only God; and that Infinite can produce a Being out of nothing; that motion is caused by that Mover, who himself is Immoveable. And the Sacred Oracle, a Divine Revelation gives the fairest and most satisfying account of true Beatitude: the knowledge of which, the wisest Philosophers not attaining, 'tis past scruple, that their Virtues were not of that eminency and lustre as those of Christians. That Queen of Virtues, Prudence, which governs the actions of men,

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was reigning in the Hearts of Christians with more absolute perfections, than in the minds of the most Virtuous Heathens. This most amiable and beauteous Princess, by Christian Philosophy, directs her Subjects to place their happiness, not on the Earth; but Heaven; not in the Creature, but the Creator; the God blessed for ever: And clearly manifests, that pious persons are made fully happy in the Possession of God, by Vision and Love. Divines thus instructed, more truly, with greater Sublimity, profess God to be the Rewarder of Virtuous Actions. The Royal *Psalmist* saith, *With thee, O Lord, is the fountain of Life, and in thy Light shall I see Light*, Psal. 35. 10. *And St.* Paul, 1 Cor. 15. *God shall be all in all. St.* John, 1 Epist. 3. 2. *Beloved, we know, that when he shall appear we shall be like him, for we shall see him as he is.* St. *John* giving us the

the description of the Heavenly *Jerusalem*, *Rev.* 21; 22. Says, *And I saw no Temple therein, for the Lord God Almighty, and the Lamb are the Temple of it.*

FINIS.